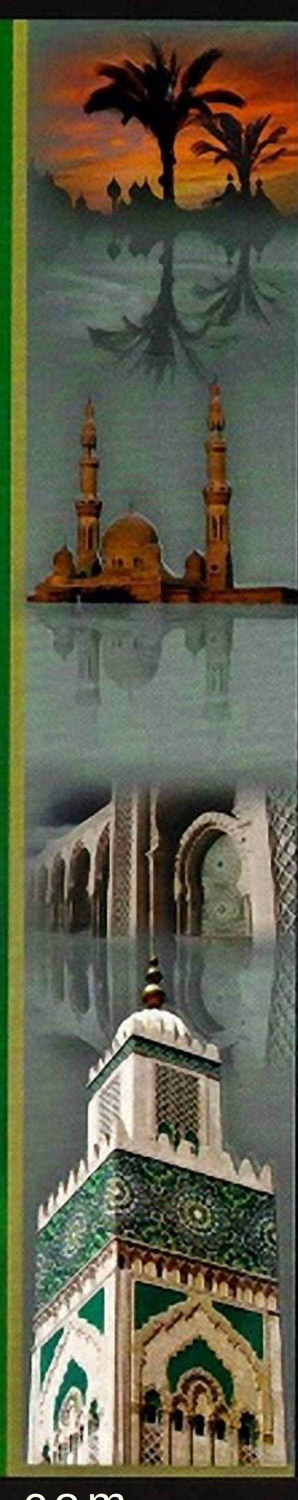
Seerah Sayyidul Ambiyaa ﷺ





Life Story of Prophet Muhammad ﷺ

By:
Muhammad Ali Bin Zubair Ali

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Seerah

Sayyidul Ambiyaa

صلى الله عليه وسلم



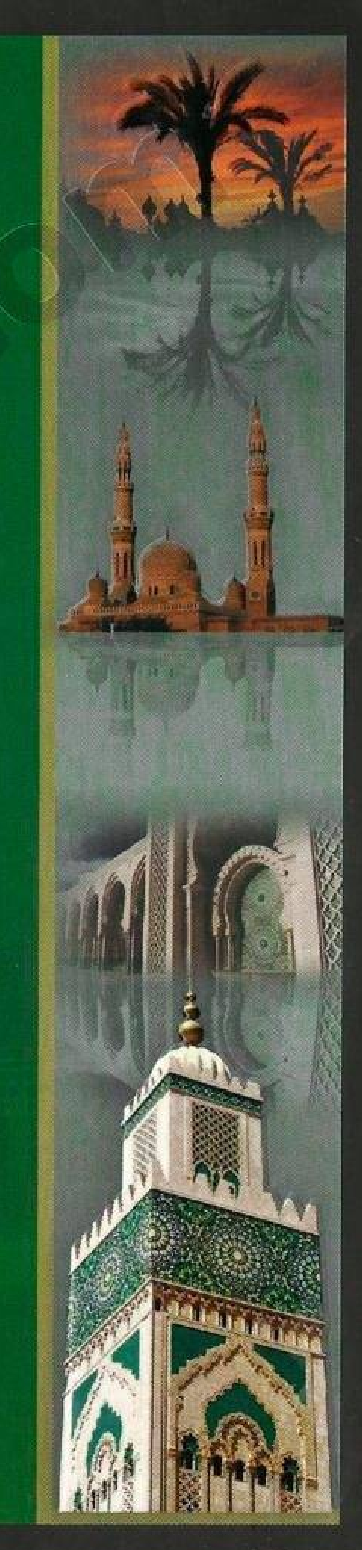
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Seerah Sayyidul Ambiyaa

صلى الله عليه وسلم

THE NOBLE LIFE STORY OF
PROPHET MUHAMMAD
(Peace be upon him)

Second Authorized Edition 2008

Title : Seerah Sayyidul Ambiyaa

By : Muhammad Ali Bin Zubair Ali

I.S.B.N : 969-8863-80-X

First Published : March 2007

Second Published : July 2008

Published by:

Zam Zam Publishers

Urdu Bazar Karachi-Pakistan.

Ph : 0092-21-2760374

: 0092-21-2761671

Fax : 0092-21-2725673

E-mail : zamzam01@cyber.net.pk

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FOREWORD

All praises are due to Allah Subhanahu Wa Ta'aala, who has created man in the best of forms, and guided him through the best of personalities in the form of the Ambiyaa (عليهم الصلاة والسلام). May the choicest Blessings of Allah be upon His most Beloved servant and creation, The Chief of Ambiyaa and the Seal of Prophet hood, Sayyiduna Muhammad (ﷺ), who not only conveyed but practically demonstrated the Laws of Allah, for man to follow and thereby gain the Pleasure of his Creator.

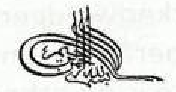
There is no greater fact that emphasizes the importance of studying Seerah, than this that Allah created His most Beloved Messenger (ﷺ) for the sole purpose of guiding mankind in every aspect of their worldly lives. Allah brought every situation upon Nabee (ﷺ) in a period of twenty three years, that mankind would be faced with till Qiyamah. Man is in a state of total loss and darkness, regardless of his material or technological acquisitions, and only the teachings of prophet hood can save him from that loss and darkness. History bears proof that it was the successful module of prophet hood in all eras that gave hope and life to those bogged down in the quagmire of anarchy, corruption, greed and bloodshed. Throughout the history of mankind chosen personalities invited the hopelessly lost man towards recognizing His Creator.

Likewise, the coming down of the Final messenger of Allah, Sayyiduna Muhammad (ﷺ) was to fulfil this dire need of mankind without which he is sure to be in eternal doom. The Blessed personality of this exalted Nabee, his character,

teachings and dealings, acknowledged even by his arch enemies, forms that fine and perfect example for mankind to follow, apart from which there is no other example.

This sinful servant of Allah finds it difficult to render due thanks unto Allah Ta'aala for having granted him the opportunity of undertaking this daunting task of compiling the Seerah (Noble life story) of the Greatest Personality who ever tread this earth.

While teaching at Madrasah Islamiah, Potchefstroom, (South Africa) this sinful servant felt the need to teach the Seerah of Rasulullah (Sallallahu Alayhi Wasallam) in a more detailed and systematic manner, covering his life from the noble birth till his demise. The booklet *'Seerah Khaatamul Ambiyaa'* of Mufti Mohammed Shafee sahib (رحمه الله تعالى) seemed most appropriate and as such formed the core resource of this effort. However as the teaching process continued, certain issues required further elucidation, which necessitated reference of other works on the subject, amongst others, *"Seeratul Mustafa"* by Allamah Idrees Kandhlawi, *"Asahhus Siyar"* by Moulana Abul Barakaat Abdur Raoof sahib, *"Nashrut Teeb"* by Moulana Ashraf Ali Thanwi, *"Tarikhul Islam"* by Moulana Akbar Shah, *"Rahmatulil Aalameen"* by Qaadhi Muhammad Sulaymaan Mansoorpuri, *"Hayaatus Sahabah"* by Allamah Yusuf Kandhalwi, *"Seerah Muhammad"* by Moulana Sayyid Muhammad Mia Saheb, *"Life of Muhammad"* by Ibn Ishaaq, and others (Alayhimur Rahmah). The books by these scholars, needless to mention have references of the universally accepted scholars on Hadeeth and Seerah. The book in its present form is the result of information gleaned from the abovementioned sources. These notes were taught by various other Ulama as well, who not only



SEERAH SAYYIDUL AMBIYAA
LESSON ONE

NOBLE LINEAGE OF OUR BELOVED NABEE



Our Beloved Nabee (ﷺ) hailed from the Noblest and most Exalted families of the world, and this fact is acknowledged even by the kuffar (disbelievers) of Makkah and his severest enemies. Our Beloved Nabee's (ﷺ) lineage is peerless, for according to a Hadeeth, Jibraeel (Alayhis Salaam.) is reported to have said:

'I searched the world from east to west,
but I never came across a family
that is nobler than the Banu Hashim.'

Abu Sufyaan, who had not accepted Islam yet, was once questioned by the Caesar of Rome, regarding the lineage of Rasulullah (ﷺ). He had no choice but to admit to the unblemished and noble family lineage of Rasulullah (ﷺ), whereas being the arch-enemy of Rasulullah (ﷺ), he could have refuted it.

The family lineage of our Beloved Nabee (ﷺ) from his father's side is as follows:
Sayyiduna Muhammad (ﷺ), son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abde Manaf, son of Qussay, son of Kilab, son of Murrah, son of Ka'b, son of Luway, son of

Ghalib, son of Fihr, son of Maalik, son of Nadhr, son of Kananah, son of Khuzaimah, son of Mudrikah, son of Ilyaas, son of Mudhr, son of Nazaar, son of Ma'ad son of Adnaan, etc., till Sayyiduna Adam (Alayhis Salaam).

Our Beloved Nabee's (ﷺ) lineage from His mother's side is:

Muhammad son of Aaminah, daughter of Wahab son of Abde Manaf, son of Zuhrah, son of Kilaab, son of Murrah...

From this it is clear that the lineage of his mother and father link up at Kilaab.

LESSON TWO
SOME REMARKABLE AND UNUSUAL INCIDENTS PRIOR TO THE BLESSED BIRTH

Just as the early morning twilight on the eastern horizon announces the approach of the sun, similarly, prior to the birth of the Final Nabee (ﷺ) many remarkable incidents took place, which announced his blessed approach. Such unusual incidents are termed *'Irhaas'*.

Our Beloved Nabee's (ﷺ) mother Sayyidah Aamina reports: When she was still pregnant with him, she was given the glad tidings in a dream that he (Muhammad) will be the leader of this Ummah. She was further commanded to supplicate thus: 'O Allah, I am placing him in the protection of the One Allah', and she was instructed to name him Muhammad.

Sayyidah Aamina says: 'At the time of the Blessed birth, I saw a Noor (light) whereby the palaces of Busraa (a place in Syria) became illuminated'.

According to yet another narration Sayyidah Aamina is reported to have said: 'No woman experienced an easier labour when giving birth, than myself. I never experienced any of the difficulties or illnesses, which are generally experienced by expectant mothers'.

A family friend who was present at the time of the Blessed birth says, 'I was present in the company of Aaminah at the time of the birth of Nabee (ﷺ). At that time the entire chamber became illuminated with Noor and the stars in the sky came very low down, until I felt that they might fall upon me.'

These are but a few of many unusual incidents that occurred prior to the blessed birth of Our Beloved Nabee (ﷺ).

QUESTIONS

1) Mention two points on the nobility of Rasulullah's (ﷺ) lineage.
2) Define "Irhaas" and explain how it is different from "Mu'jiza."
3) What was the purpose for the occurrence of "Irhaas"?
4) List some examples of the "Irhaas" that occurred prior to the Blessed birth.

LESSON THREE

THE BLESSED BIRTH

Our Beloved Nabee (ﷺ) was born in the month of Rabi' ul Awwal, the very year in which Abraha and his army attempted to attack the Baitullah. They were utterly unsuccessful in this attempt because Allah destroyed them by means of small insignificant birds, which rained tiny pebbles onto the entire army, crushing them. This year is therefore also known as 'the year of the Elephants' due to the fact that the army of Abraha was mounted upon elephants. The Qur'aan has mentioned this incident in Suratul Feel.

The incident of the elephants was quite unusual and because it occurred prior to the birth of Rasulullah (ﷺ), it therefore also falls under the category of *'Irhaas'*. Our Beloved Nabee (ﷺ) was born five hundred and seventy one years after the birth of Sayyiduna Eesa (عليه السلام). The general view held by most historians is that Our Beloved Nabee (ﷺ) was born approximately six thousand years after the coming down of Sayyiduna Aadam (عليه السلام) onto the face of this earth. However, the month of Rabi' ul Awwal, the year in which Abraha's army attempted to attack Baitullah, is indeed a unique month in the annals of history. It was on this great day that the actual object for which this entire universe was created; the Pride of Human Beings; the Dua of Nabee Ibraheem (عليه السلام); and the prophecies of Sayyiduna Moosa and Eesa (عليه السلام) was finally realised: the Chief of Ambiyaa, Our Beloved Nabee (ﷺ) was born.

The very night in which Rasulullah (ﷺ) was born, a quake shook the Palace of the Caesar in Persia, as a result of which

fourteen of its turrets fell down; The Buhaira Sada (a huge lake in Persia) ran dry; and the fire in the great furnace of Persia (used by fire worshippers) which had been burning brightly for more than a thousand years, suddenly died down on its own. All these incidents, in actual fact were sounding the death knell of fire worship and the decline of the powers of Rome and Persia. According to another narration, as soon as Our Beloved Nabee (ﷺ) was born, a *noor* of such intensity was seen that the entire world, from east to west became illuminated.

QUESTIONS

1) Why did Abraha attempt to attack the Baitullah?
2) Explain as to why Rasulullah (ﷺ) is referred to as:
   a) The Dua of Ibraheem (Alayhis Salaam)?
   b) Prophecies of Nabee Moosa and Eesa (عليه السلام)?
3) Mention the strange occurrences on the night of his birth and what was their significance?

LESSON FOUR

DEATH OF SAYYIDUNA ABDULLAH

A few months before the birth of Rasulullah (ﷺ) his father Sayyiduna Abdullah went on a journey to Madinah Munawwarah to purchase dates on the instruction of Abdul Muttalib. It was on this journey that he suddenly took ill and passed away at the age of twenty five.

Infancy and childhood

Abdul Muttalib was greatly overjoyed at the birth of the son of his deceased son, Abdullah, and on hearing the news of the birth of his grandson immediately went with him to the Baitullah where he made Dua for him. On the seventh day he sacrificed an animal and invited the Quraish for the feast. When asked what he had named the baby, he replied, "Muhammad", and remarked that "I want this child of mine to be praised by Allah in the heavens and by His creation (on the earth)."

Initially Our Beloved Nabee (ﷺ) was breast-fed by his mother, Sayyidah Aamina and thereafter, Thuwaibah, the slave girl of Abu Lahab suckled him for a few days. This honourable task was finally granted to Sayyidah Halima of the Banu Sa'd tribe.

It was a custom amongst the Arabs to send their infants out on the eighth day after birth, into the pure and fresh countryside air for their initial upbringing. The children were not only breast-fed here but also received a healthy upbringing, apart from being trained to speak the Arabic language in all its purity.

Sayyidah Halima relates: "I accompanied a few ladies of the Banu Sa'd tribe to Makkah to look for infants, whom we

could breast-feed. That year we were struck by a severe drought, and I was breast-feeding my own child but I was unable to feed him properly owing to the poverty and starvation we were experiencing. The child's incessant crying and wailing used to keep us awake at nights. We owned a she-camel, but it too would not yield any milk. On my journey to Makkah I was mounted on this feeble and weak camel, which staggered along most wearily, as a result of which I was continuously left far behind. When we finally reached Makkah, all the women of our tribe refused to accept Rasulullah (ﷺ) as soon as they learnt that he was an orphan, (because the chances of receiving a good remuneration in this case seemed to be slim).

On the other hand the local Arab ladies on noticing my own weak and feeble condition refused to hand their infants to me. I therefore suggested to my husband, who had also accompanied me, that instead of returning empty handed, I might as well take this unwanted orphan with me, to which he agreed. We therefore took this orphan along with us, little realising that not only would he be a source of goodness and blessings for us, but for the entire world to come".

By the Grace and Blessings of Allah, Sayyidah Halima on taking upon the responsibility of Rasulullah (ﷺ), began incurring the Special Mercies of Allah. That night when she began breast-feeding Our Beloved Nabee (ﷺ), such a great quantity of milk suddenly filled her breasts, that not only did this orphan drink to his fill, but her own son had his fill too. The effect of this blessed child was so great that the once barren camel, which would not yield any milk suddenly, began yielding an incredible quantity of milk, whereby Halima and her husband satiated themselves. Sayyidah Halima says: 'It was after a very long time that we all slept so contented and re-

laxed.' The next morning when our group left Makkah, I had Rasulullah (ﷺ) in my lap and we were mounted upon that same camel, which previously was walking in an almost dead march. The camel had now taken on such a brisk and fleet footed pace that it surprised not only us, but caused the other ladies to enquire, 'Is that the same camel on which you had come to Makkah?'
No sooner had we entered our homes, and then the effects of this blessed orphan began manifesting themselves in our home. The sheep, which we possessed, began yielding such great quantities of milk that the people of the village on noticing this, instructed their shepherds to graze their sheep in the very area where my sheep grazed. What they failed to realise was that this marvellous occurrence was not as a result of the grazing fields, but rather due to this blessed child. I weaned Rasulullah (ﷺ) off after two years." Our Beloved Nabee (ﷺ) however stayed on with Halima for another two years, being brought for a visit to his mother every six months. He only started staying with his mother from the age of four years.

QUESTIONS

1) What was Nabee's (ﷺ) age when his father passed away?
2) What is the meaning of the name "Muhammad"?
3) Name the three women who breast fed Rasulullah (ﷺ)
4) Why were infants sent out into the country side?
5) Compare the differences in Sayyidah Halima's life before and after she began suckling Rasulullah (ﷺ).

LESSON FIVE

HIS FIRST WORDS AND HIS FIRST TASK

Sayyidah Halima relates, 'When I began suckling him, the first words which Rasulullah (ﷺ) uttered were:

Allahu Akbar Kabeera Wal Hamdulillahi Katheera Wa Subhanallahi Bukrataw Wa Aseela.'

Our Beloved Nabee (ﷺ) grew much faster than the other children who were his age and he turned out to be healthier too. When the time finally came to return him to his mother in Makkah, we found it extremely difficult to part from him. On reaching Makkah we learnt that an epidemic had broken out in Makkah. We used this as a good excuse for retaining Rasulullah (ﷺ) for a few days more. While staying with us he requested to accompany his foster brother to the grazing fields. One day while grazing the cattle, his foster brother came running into the house and said: 'Two persons dressed in white have caught my Quraishi brother and are cutting open his chest. I have left him in this condition'. Halima says 'We panicked and immediately raced towards the fields where we found Rasulullah (ﷺ) sitting panic-stricken. When we enquired he said, 'Two persons had cut open my chest and seemed to be looking for something in it'. I immediately took him to a soothsayer, who on seeing Rasulullah (ﷺ) immediately left his place, lifted him up and began shouting, 'O Arabs make haste and remove that calamity which is to befall you soon! Destroy this little boy and destroy me too, for if he is left alive, he will wipe out your religion and invite you to such a strange religion, the like of which you had never heard of before'. Terrified at his words,

Halima snatched Rasulullah (ﷺ) out of the soothsayer's hands and after reprimanding him severely, she decided that the best course of action would be to return this child to his mother lest any harm befall him. Sayyidah Aamina was not surprised in the least bit, when informed about these unusual incidents, for she had not forgotten the wonderful and marvellous occurrences at the time of Rasulullah's (ﷺ) birth.

QUESTIONS

1) What do the first words uttered by Rasulullah (ﷺ) mean?
2) What was the first task performed by him?
3) What is the significance of the incident relating to the "cutting open of his chest"?
4) Why did the soothsayer behave in such an odd manner?

LESSON SIX

DEATH OF SAYYIDAH AAMINAH

Rasulullah (ﷺ) had been deprived of paternal love, even before he was born, and now when he was approximately six years old his mother suddenly passed away. She was returning from Madinah when overtaken by illness to which she succumbed at a place called Abwa. His grandfather, Abdul Muttalib now took him into his custody, but Allah the sole Sustainer and Guardian wanted Rasulullah (ﷺ) to know that he is All Independent, and not in the least bit dependant on any custodians and therefore approximately two years later, his grandfather too passed away. Before his death Abdul Muttalib handed Our Beloved Nabee (ﷺ) into the care of his uncle Abu Talib, the brother of Sayyiduna Abdullah, with orders to show the greatest care and compassion upon him.

Ummi Ayman the caretaker of (ﷺ) says, "When the janazah (bier) of Abdul Muttalib was lifted, I saw Rasulullah (ﷺ) weeping as he followed it."

An unusual incident during childhood

Once during a severe drought in Makkah the Quraish said to Abu Talib, 'Come let us pray for rain'. Abu Talib agreed to accompany them and took along with him a most beautiful and handsome looking boy, (who was Rasulullah (ﷺ) in the custody of his uncle at that time). When they reached the Ka'bah, Abu Talib placed the young lad against the wall of the Ka'bah and they began praying. The young lad raised his noble finger towards the skies and immediately huge clouds

began gathering in the sky, which only a few moments ago was totally cloudless. Thereafter a soaking rain fell over the entire Makkah bringing an end to the drought.

QUESTIONS

1) What was Rasulullah's (ﷺ) age at the time of his mother's and grandfather's death?
2) Where is his mother buried?
3) Who took care of him thereafter?

LESSON SEVEN

JOURNEY TO SYRIA

After the death of his grandfather, Rasulullah (ﷺ) began living with his uncle Abu Talib. On one occasion when Abu Talib was undertaking a business trip to Syria he decided to take Our Beloved Nabee (ﷺ) with him who was twelve years old at the time. On the way they stopped over at a place called Teema, near Busra, where there lived a very learned Jewish priest by the name of Baheera. On seeing Rasulullah (ﷺ), Baheera who had made a deep study of the Torah and other scriptures, noticed some unusual and marvellous things about Rasulullah (ﷺ).

He noticed that a cloud overshadowed only Nabee (ﷺ) as he walked among the caravan, and when they stopped near a tree, the branches stooped towards him, casting a shadow over him. He recognized these and other signs to be the signs about the Final Prophet which he had studied , and thus said to Abu Talib, 'If you truly love this nephew of yours' (referring to Rasulullah ﷺ) and if you truly wish to protect him, then I would advise you to return him to Makkah. Do not take him with you to Syria , for I take an oath that the Jewish priests there will most surely murder him. He is the prophet of Allah, and I see in him all those qualities, which I found in the Divine Scriptures. He is going to cause the decline of the Jewish religion and its priests.' Abu Talib heeded this advice and had Rasulullah (ﷺ) returned to Makkah immediately.

QUESTIONS

1) What was the name of the Jewish priest and what did his studies reveal to him?
2) Mention the unusual things he noticed about Nabee (ﷺ).
3) Why did he advise that Nabee (ﷺ) be returned to Makkah?

LESSON EIGHT
BUSINESS TRIP TO SYRIA

Sayyidah Khadeejah (رضي الله تعالى عنها) was a very wealthy, intelligent and wise lady of Makkah who used to entrust her business affairs to the trustworthy people of Makkah and in return pay them a commission. Although Rasulullah (ﷺ) had not received prophet hood yet, he was well known for his honesty and trustworthiness among the people who gave him the title Al-Ameen (the Trustworthy). Those noble qualities were only too well known to Sayyidah Khadeejah (رضي الله تعالى عنها) who sent a message to Rasulullah (ﷺ) offering him to take her goods to Syria for trade purposes. Being farsighted, diligent and courageous, Our Beloved Nabee (ﷺ) accepted to undertake this long and arduous journey to Syria. He set out on 16 Zil Hijjah and was accompanied by Maisarah, the slave of Sayyidah Khadeejah (رضي الله تعالى عنها). During the journey to Syria, they met another monk by the name of Nastoor who had also made an intensive study of the Divine Scriptures and was well acquainted with the signs of the Final Prophet. On seeing Rasulullah (ﷺ) sitting beneath a particular tree he remarked that "since after Maseeh ibn Maryam (Sayyiduna Eesa Alayhis Salaam) no other prophet sat here." He immediately recognised other signs upon Nabee (ﷺ) and confirmed that he was the Final Prophet.

Maisarah says that, "during the journey whenever we stopped to rest in the sweltering afternoon heat, I saw two angels casting a shadow over Nabee (ﷺ)". As our Beloved Nabee (ﷺ) was returning home, Sayyidah Khadeejah (رضي الله تعالى عنها) also noticed this unusual event from an upper room of her house and showed it to some other ladies.

After conducting business in Syria Rasulullah (ﷺ) returned to Makkah, and when he placed the accounts before Sayyidah Khadeejah (رضي الله تعالى عنها) she was amazed at the profits he had

earned for her as never before did anyone earn so great profits for her and she doubled the remuneration for Our Beloved Nabee (ﷺ).

QUESTIONS

1) Describe the qualities of Sayyidah Khadeejah (رضي الله تعالى عنها).
2) What title was Nabee (ﷺ) known by and what does it mean?
3) Describe some of the unusual incidents of this journey.
4) How would you describe Nabee (ﷺ) as a businessman?

LESSON NINE
MARRIAGE TO SAYYIDAH KHADEEJAH (رضي الله تعالى عنها) AND OFFSPRING

Sayyidah Khadeejah (رضي الله تعالى عنها) described the unusual incidents as well as Nastoor's words to her cousin Warqah bin Naufal, who declared, that "Muhammad definitely is the Prophet of this Ummah." He also said, "The time is very near for a prophet whose emergence we are awaiting."

These unique characteristic naturally created a desire in the heart of Sayyidah Khadeejah to marry Nabee (ﷺ). Therefore approximately two months after his return from Syria when Our Beloved Nabee (ﷺ) was approximately twenty-five years old, Sayyidah Khadeejah (رضي الله تعالى عنها), being well acquainted with all his other noble habits and qualities, proposed marriage to him, which he accepted. Her age at the time was forty. The Nikah, which was attended by elders from the Banu Hashim and the Mudhr tribes, was performed by Abu Talib, who addressed the gathering as follows:

'This is Muhammad bin Abdullah, who may not be wealthy and affluent, but if compared to anyone in character and nobility, is sure to surpass them. My relation to him is well known to you, and since wealth is a diminishing and temporary possession, his dowry be it cash or deferred, will be paid by me, and I swear by Allah that he will be accorded the highest of respect and honour.'

The dowry was fixed at twenty camels.

From this marriage Rasulullah (ﷺ) had two sons and four

daughters named Qasim, Abdullah, (Also known as Taahir and Tayyib), Faatimah, Zainub, Ruqayyah and Umme Kulthoom. Rasulullah (ﷺ) had yet another son from Sayyidah Maria Qibtiah named Ibraheem. All the sons of Our Beloved Nabee (ﷺ) passed away in childhood or infancy.

QUESTIONS

1) What was Warqah's opinion after learning about the unusual incidents surrounding Nabee (ﷺ)?
2) What qualities and characteristics attracted Nabee (ﷺ) to Sayyidah Khadeejah?
3) What was the name of her tribe?
4) List the names of all Nabee's (ﷺ)sons and daughters.

LESSON TEN

THE DAUGHTERS OF RASULULLAH (ﷺ)

It is unanimously agreed that from amongst his daughters, ***Sayyidah Faatimah (رضي الله تعالى عنها)*** is the most distinguished. Rasulullah (ﷺ) had given her the glad tidings of being the Queen of all the women of Jannah. At the time of her marriage to Sayyiduna Ali (ﷺ) her age was fifteen years. Sayyiduna Ali (ﷺ) paid her five hundred and eighty dirhams as dowry, while her own belongings that she took along to her new home consisted of, among other items, a mattress stuffed with date palms, two stone pitchers, a grinding stone and two skin bags for water.

She used to grind the flour with her own hands as well as do all the household chores without the assistance of a servant. This is the dowry and domestic life of the daughter of the Chief of Ambiyaa. Only Allah in his infinite Wisdom and Knowledge knows as to why none of the sons of Our Beloved Nabee (ﷺ) ever survived. As far as his daughters were concerned, his progeny flourished from Sayyidah Faatimah (رضي الله تعالى عنها) only, for although the other daughters did marry, some amongst them never conceived while the children of the others never remained alive.

Sayyidah Zainab (رضي الله تعالى عنها), the eldest daughter was married to Abul Aas ibn Rabee' from whom she begot two children. ***Sayyidah Ruqayyah (رضي الله تعالى عنها)*** who was married to Sayyiduna Uthmaan (رضي الله تعالى عنه) passed away in the 2nd year of Hijri, without having any children. Thereafter Sayyiduna Uthmaan (رضي الله تعالى عنه) married her sister ***Sayyidah Umme***

Kulthoom (رضی اللہ تعالیٰ عنہا) thus earning for himself the title of Zun-Noorain (The Possessor of two Lights).
She passed away in the 9th year of Hijri upon which Rasulullah (ﷺ) remarked, 'Had I another daughter available, I most surely would have married her off to Sayyiduna Uthmaan'. On one occasion Sayyidah Ruqayya (رضی اللہ تعالیٰ عنہا), being upset with Sayyiduna Uthmaan (رضی اللہ تعالیٰ عنہ) on some account, complained to Rasulullah (ﷺ) to which he replied, 'I dislike women complaining about their husbands. Go back to your home'. These are those valuable teachings of Our Beloved Nabee (ﷺ) which if brought into the lives of our daughters and sisters, will ensure them prosperity and happiness in this life as well as the next.

QUESTIONS

1) What will Sayyidah Faatimah's (رضی اللہ تعالیٰ عنہا) title in Jannah be?
2) List the items she took along to her new home.
3) How did she prefer to run her household?
4) How would you describe the virtue of Sayyiduna Uthmaan (رضی اللہ تعالیٰ عنہ)?

LESSON ELEVEN

THE WIVES OF RASULULLAH (رضی اللہ تعالیٰ عنہن)

As long as Sayyidah Khadeejah (رضی اللہ تعالیٰ عنہا) remained alive, Our Beloved Nabee (ﷺ) never married any other woman. However after the death of Sayyidah Khadeejah (رضی اللہ تعالیٰ عنہا) (which occurred approximately three years prior to the Hijrah) Rasulullah (ﷺ) remarried. The names of the remaining wives are:

Sayyidah Saudah bint Zum'ah, Sayyidah Ayesha, Sayyidah Hafsah, Sayyidah Zainub bint Khuzaimah, Sayyidah Umme Salmah, Sayyidah Zainab bint Jahsh, Sayyidah Juwayriyyah, Sayyidah Umme Habibah, Sayyidah Safiyah and Sayyidah Maimoona (May Allah be pleased with them all). Of these eleven wives, two passed away during his life, while the remaining nine passed away after his demise. This special favour of marrying more than four wives was granted solely to Rasulullah (Sallallahu alayhi Wasallam) and not to the rest of the Ummah.

Sayyidah Saudah (رضی اللہ تعالیٰ عنہا)

She was initially married to Sakraan ibn Amr, after which Rasulullah (ﷺ) married her.

Sayyidah Ayesha Siddiqah (رضی اللہ تعالیٰ عنہا)

The daughter of Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ), who was married to Rasulullah (ﷺ) at the age of six and began living

with him at the age of nine. At the time of the demise of Rasulullah (ﷺ) her age was eighteen. The immense benefits she gained in these nine years as the wife of Our Beloved Nabee (ﷺ) can be judged by the words of the eminent and senior Sahabah who used to say: 'Whenever we were confronted with any difficulty relating to any issue, we always referred it to Sayyidah Ayesha (رَضِىَ اللهُ تَعَالٰى عَنْهَا), who would provide us with an instant solution'. From this it can be concluded that many senior Sahabah were in fact the students of Sayyidah Ayesha (رَضِىَ اللهُ تَعَالٰى عَنْهَا).

Sayyidah Hafsah (رَضِىَ اللهُ تَعَالٰى عَنْهَا)

The daughter of Sayyiduna Umar Farooq (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام), who was initially married to Anees ibn Huzafa, after which Rasulullah (ﷺ) married her.

Sayyidah Zainab Bint Khuzaima (رَضِىَ اللهُ تَعَالٰى عَنْهَا)

Known as Ummul Masakeen (Mother of the poor) because of her charity. After her divorce from Tufail bin Harith, she married his brother Ubaida, who was martyred in the Battle of Badr. A month before the Battle of Uhud, Our Beloved Nabee (ﷺ) married her, but she passed away two months later.

Sayyidah Umme Habibah bint Abu Sufyaan (رَضِىَ اللهُ تَعَالٰى عَنْهَا)

From her first marriage to Abdullah bin Jahsh, she begot offspring. After embracing Islam, both migrated to Abyssinia, where, while her husband converted to Christianity, she remained firm and steadfast on Islam. It was then that Our Beloved Nabee (ﷺ) wrote a letter to Najashi (Negus), the king of Abyssinia, requesting him to propose marriage on his behalf to Sayyidah Umme Habibah (رَضِىَ اللهُ تَعَالٰى عَنْهَا). When Sayyidah Umme Habibah (رَضِىَ اللهُ تَعَالٰى عَنْهَا) consented, the nikah was performed and the dowry of four hundred Dinars was paid by Najashi, on behalf of Rasulullah (ﷺ).

LESSON TWELVE
THE WIVES OF RASULULLAH (ﷺ) [cont]

Sayyidah Umme Salmah (رضی اللہ تعالیٰ عنہا)

Her name was Hindah. Prior to her marriage to Rasulullah (ﷺ), she was married to Abu Salmah. It is said that she was the last amongst the wives of Our Beloved Nabee (ﷺ) to pass away.

Sayyidah Zainab bint Jahsh (رضی اللہ تعالیٰ عنہا)

The daughter of Rasulullah's (ﷺ) paternal aunt. She was married to Sayyiduna Zaid (رضی اللہ تعالیٰ عنہ), the adopted son of Rasulullah (ﷺ). Her one-year marriage to Zaid (رضی اللہ تعالیٰ عنہ) was very shaky and unstable. Our Beloved Nabee (ﷺ), himself took great pains trying to sort out their problems, and repeatedly coaxed Sayyiduna Zaid (رضی اللہ تعالیٰ عنہ) to keep her in marriage rather than divorce her. When all efforts to restore a normal relationship failed, they eventually separated. In order to console her, Our Beloved Nabee (ﷺ) began contemplating marriage to her, but hesitated due to the prevailing Arab belief that adopted children are real children. This would lead to people accusing him of marrying his "son's" ex-wife (as they had believed). But this baseless belief, which was being upheld by the ignorant Arabs, had to be replaced with the truth, and no person other than Our Beloved Nabee (ﷺ) was most suited for this task, for his very coming into this world and his very task and obligation was to extinguish the flames of ignorance and spread the Light of Islam. Therefore by the Divine command of Allah, Our Beloved Nabee

(ﷺ) married Sayyidah Zainab (رضی اللہ تعالیٰ عنہا), the ex-wife of his adopted son, thus eradicating the baseless belief that such marriages are not permissible and also drawing a distinction between the status of adopted and biological offspring.

Sayyidah Safiyyah bint Huyay (رضی اللہ تعالیٰ عنہا)

She was the daughter of chief of the Banu Nadhir tribe (one of the Jewish tribes living in Madinah). She hailed from the progeny of Sayyiduna Haroon (علیہ الصلوٰۃ والسلام). After the death of her husband Kananah ibn Haqeeq, Our Beloved Nabee (ﷺ) married her, thus conferring her with such an honour, which no other woman enjoyed i.e. Apart from being the great grand daughter of a Nabee, she was the wife of The Chief of Ambiyaa (ﷺ).

Sayyidah Juwayriyyah (رضی اللہ تعالیٰ عنہا)

She was the daughter of the Chief of the Bani Mustalaq tribe and was taken captive during one of the battles. After her marriage to Rasulullah (ﷺ) her entire tribe was set free while her father also embraced Islam.

Sayyidah Maimoona bint Harith (رضی اللہ تعالیٰ عنہا)

She was divorced from her first husband, Ma'sood bin Umar after which Abu Rahm married her. After his death Our Beloved Nabee (ﷺ) married her. She is the last wife of Rasulullah (ﷺ), for after her, he did not marry any other woman.

QUESTIONS

1) Which of Nabee's (ﷺ) was the last to pass away?
2) How was Sayyidah Zainab (رضي الله تعالى عنها) related to Nabee (ﷺ)?
3) Why was it permissible for Nabee (ﷺ) to marry Zainab (رضي الله تعالى عنها) after her divorce from Sayyiduna Zaid (رضي الله تعالى عنه)? Explain.
4) What was the religion of Sayyidah Safiyyah (رضي الله تعالى عنها) before Nabee (ﷺ) married her?

LESSON THIRTEEN

AN IMPORTANT NOTE ON POLYGAMY

Polygamy was regarded as lawful in practically every religion and nation of the world prior to the advent of Islam. The people of Arabia, India, Egypt, Greece, Babylon, Austria etc. are among the many nations of the world to have practised polygamy. Presently its natural necessity cannot be denied. Modern Europe has tried to illegalise it, but have only ended up creating vice and evil in the form of prostitution, apart from going against the trend of their forefathers. Having failed to achieve this on the one hand, and being overcome by the course and demands of nature on the other hand, they are now trying to re-introduce it.

Davenport, a famous Christian scholar, after quoting numerous verses from the Bible in support of polygamy, concluded "that from these verses it is deduced that polygamy is not only acceptable, but God has put his special blessings in it". It should be noted most positively, that before the advent of Islam, there was no limit as to the number of wives a person could have, and therefore a single individual used to have up to a hundred wives. Christian priests were practising polygamy themselves. This custom was very common in Germany up to the 16th Century A.D. King Constantine and his successors had numerous wives. In the same way Vedic teachings allowed unlimited wives, as its teachings approved of ten, thirteen and up to twenty-seven wives at one time. In short the custom of polygamy did exist even before the advent of Islam. The history of religions and nations shows that no other religion except Islam, has formulated laws restricting the number of wives. After the death of Sayyidah Khadeejah (رضي الله تعالى عنها), our beloved Nabee (ﷺ) also married ten

women, due to specific Islamic reasons. Polygamy, many times led to the usurpation and suppression of the rights of woman, for many men were initially tempted to marry a number of women, but soon realized that they were unable to treat them equally. The Eternal Law of the Qur'aan which had been revealed to remove oppression and injustice from the face of the earth, did not prohibit polygamy completely, but rather taking into account the natural urges of man, restricted the number of wives to four, thus effectively eradicating the evils that were bound to stem from it.

Allah says in the Noble Qur'aan

"So marry two, three (or) four women of your choice. But if you fear that you shall not be able to be just then (marry) one..."(4:3)

After the revelation of this verse it became unlawful to marry more than four wives.

Those Companions who had more than four wives immediately divorced the extra wives and retained only four. Sayyiduna Ghilaan (رضي الله تعالى عنه) had ten wives at the time of his conversion. Rasulullah (ﷺ) ordered him to retain four and divorce the rest. Naufal bin Muaawiyah (رضي الله تعالى عنه) had five wives but after embracing Islam divorced one of them.

According to this general law, Our Beloved Nabee (ﷺ) was not to have more than four wives in his marriage at once, but then it is also clear that the Ummahaatul Mumineen are unlike other women as the Qur'aan declares,

"O wives of the prophet, you are not like the ordinary women".

The wives of Rasulullah (ﷺ) are the mothers of the Believers, and after him cannot enter into marriage with any person. Now, it being so, if Rasulullah (ﷺ) were to divorce them with exception of four, then this would have been a

great wrong being perpetrated upon them, for they would have been abandoned for life, and this brief period, which they had spent in the company of Rasulullah (ﷺ) would have meant a calamity for them. On the one hand they would have been deprived of his company while on the other hand, they would have no one to turn to for solace.

Hence it was inappropriate that the wives of Rasulullah (ﷺ) be subjected to the common law, especially those who had become widowed on account of their husbands being martyred in Jihad, depriving them of home and hearth. Rasulullah (ﷺ) married these women as a gesture of kindness and this would have been defeated had he divorced them. By the special Order of Allah, Rasulullah (ﷺ) had more than four wives. The private life of Rasulullah (ﷺ), as well as teachings regarding our everyday existence and spiritual life would not have reached us, had it not been for these wives. Keeping these factors and many more in view, can any person say that this speciality was, Allah forbid, based on any carnal desire? Further it should also be noted that at this time Rasulullah (ﷺ) was greatly abused. The Arab and non-Arab world had risen against him, schemed together against him and tried to kill him. They made every effort to find some fault with him; they cast false accusations against him, calling him a mad man, an impostor, a magician and a soothsayer. They did everything possible to vilify and discredit him, but they ended up being the disgraced, for after all he was the Light of Prophet hood. Despite all this, never did any one of his detractors ever accuse him of lustful behaviour. There could not have been a more effective weapon that could be used to degrade him. Had the disbelievers found the slightest fault with Rasulullah (ﷺ), whom they had known so intimately, they surely would have grabbed the opportunity, and would

have exaggerated the issue. But nothing of this is to be found, for Rasulullah (ﷺ) led an extremely pure and noble life, which was known to all. His life as a bachelor, his marriage to Sayyidah Khadeejah (رضي الله تعالى عنها) and life with her have all been discussed fully. It is clear from here that he had only one wife while Sayyidah Khadeejah (رضي الله تعالى عنها) was alive and only from her did he have children. He married the other wives when he was fifty-four years of age, and that too was for religious reasons. All these women, with the exception of Sayyidah Ayesha (رضي الله تعالى عنها) were widows and had children. Keeping these circumstances in mind, no person of a sound mind can ever conclude that the various marriages of Rasulullah (ﷺ) were as a result of passion and lust, Allah forbid. Any reasonable person, who is unprejudiced, will perceive the glory and majesty of the son of Prophet hood, his lofty morals and actions, his piety and purity, his life of abstinence and devotion, and will have to agree that these marriages were not motivated by any lustful desire. A man does not spend his entire life with an aged widow, then after her death marries various other women. If he does so, it must be due to some reason as in the case of Rasulullah (ﷺ), it was due to the many Islamic reasons.

The Quraish of Makkah even offered their most beautiful women to Rasulullah (ﷺ), and when Islam spread far and wide, Muslim ladies believed that to be married to Rasulullah (s) was the greatest honour, apart from the happiness it was to bring in this world and the hereafter. Despite this, he had only one lady, Sayyidah Khadeejah (رضي الله تعالى عنها) as his first wife in the first fifty years of his life. Then, when he married other women, they were all widows with children, excepting one, and they all married for Islamic reasons. Our Beloved Nabee (ﷺ) did not accept the Quraish offer of beautiful women; neither did he marry any of the other young unmarried Muslim ladies.

Owing to lack of space, regretfully, this issue cannot be pursued further, otherwise each and every Nikah of Rasulullah (ﷺ) would be discussed in detail and the Islamic reasons in each case fully expounded. Further, had Our Beloved Nabee (ﷺ) not undertaken these marriages, the numerous Islamic injunctions pertaining to our daily lives, would not have reached the Ummah. Great portions of these rules were conveyed to the Ummah through these pious wives. In conclusion the various marriages of Our Beloved Nabee (ﷺ) can never be said to be on the basis of passion and lust, Allah forbid. The enemies and the followers of Baatil (falsehood) are indeed blind to have reached such a conclusion.

At the time of his demise, nine of the wives of Our Beloved Nabee (ﷺ) were alive and the first to pass away after him was Sayyidah Zainab bint Jahsh (رضي الله تعالى عنها), while the last was Sayyidah Umme Salma (رضي الله تعالى عنها).

QUESTIONS

1) Was polygamy practised before Islam? Substantiate your answer with examples?
2) How did Islam restrict polygamy and upon which strict rules was it permitted?
3) How did Nabee's (ﷺ) polygamous marriages benefit Islam?
4) Which wife of Nabee (ﷺ) was a spinster before he married her?
5) Is the practice of polygamy still allowed in Islam?
6) Mention some benefits of polygamy and also the harms of not allowing this practice.

LESSON FOURTEEN

RECONSTRUCTION OF THE SACRED KA'BAH AND THE TITLE OF AL-AMEEN

Approximately five years before the Nubuwwah (prophet hood) of Rasulullah (ﷺ), the Quraish decided to renovate the Holy Ka'bah. Until now the Ka'bah had no roof and the walls were also very low. Further, whenever a heavy rain fell, the water used to flood it causing damage to it over a period of time. In view of the fact that each and every person wanted to participate in this honourable task, it was decided that a portion be allotted to each tribe for construction, thus avoiding the possibility of any dispute. The entire structure was completed in this way, excepting the Hajarul Aswad (The Black Stone), which was left for the last. When the time finally approached to put the Hajarul Aswad into place, a severe dispute arose, as it was naturally the innermost desire of every person to carry out this noble task. Just how critical this situation was, can be judged from the fact that people were prepared to go to any length to obtain this honour even if it meant they had to die in the process, for already many swords were drawn on this issue.

After four to five days had passed over this dispute, a meeting was held by the elders in the Masjid to solve this problem amicably. It was finally mutually decided, "that the first person to enter the Masjidul Haraam the next morning will be called upon to give a decision on this very delicate matter and this decision will be upheld by one and all". By the Will of Allah, the first person to enter the Masjidul Haraam the following morning was Our Beloved Nabee (ﷺ), and all the people cried out in unison, "this is Al-Ameen (The Trustworthy) and

should take hold of a corner of the shawl and lift it up. The Stone was then lifted till the spot it had to be embedded in, and Our Beloved Nabee (ﷺ) put it into place with his own Noble hands. This just decision of Rasulullah (ﷺ) pleased and satisfied one and all and averted a nasty bloodbath.

QUESTIONS

1) Why did the need arise to renovate the Ka'bah?
2) How was every one included in this noble project?
3) Describe the solution decided by the elders to settle the dispute over the Hajarul Aswad.
4) What method was used by Our Beloved Nabee (ﷺ) to include everyone in the honourable act of placing the Hajarul Aswad?

LESSON FIFTEEN
REVELATION (WAHI) AND PROPHETHOOD

The initial type of revelations received by Our Beloved Nabee (ﷺ) were in the form of dreams, that whatever he dreamt, used to come true and manifest itself as clear as daylight. Thereafter Allah Ta'ala put the love of recluse and isolation into his heart as a result of which Our Beloved Nabee (ﷺ) began taking provisions along with him and spending up to, as much as twenty to twenty five days in the cave of Hira, making Ibaadah. It was during one of these periods of recluse in the cave, when Rasulullah (ﷺ) was suddenly confronted by Sayyiduna Jibraeel (عليه الصلاة والسلام) who ordered him to read (Iqra). Being unable to read or write Our Beloved Nabee (ﷺ) replied, 'I am unable to read'. Rasulullah (ﷺ) said, "The Angel took me into an embrace and squeezed me so severely that I almost could not bear it, and he repeated his command for me to read, to which I gave the same reply as before, upon which he squeezed me for a second time. After squeezing me for the third time he ordered me to 'Read in the name of your Rabb...' This was the first Qur'aanic verse to be revealed.

Rasulullah (ﷺ) hurried home in a state of panic and fear. Trembling, he entered his house and asked Sayyidah Khadeejah (رضي الله تعالى عنها) to cover him with a sheet. After some time, when he had calmed down and gained control over himself, he related the events of the cave to her, adding that he feared for his life. Sayyidah Khadeejah (رضي الله تعالى عنها) began pacifying him with the following words, 'Do not fear, By Allah, Allah will never disgrace you – you maintain good relations and you are always truthful, you carry the burdens of others,

(i.e. their loans), you always assist the poor and destitute and you honour and respect your guests, and you always assist in upholding matters pertaining to the truth".

She then took Rasulullah (ﷺ) to her cousin Waraqah bin Naufal, a man acquainted with the teachings of the previous Scriptures, but who at that point in time was taken over by extreme old age as well as blindness. After having listened to Rasulullah (ﷺ) he remarked, 'this is the very Angel who used to come to Nabee Eesa (عليه الصلاة والسلام) Glad tidings be to you, for you are the very prophet about whom Nabee Eesa (عليه الصلاة والسلام) had prophesied and you will soon be commanded with Jihad'.After this first revelation, it was after some time that Our Beloved Nabee (ﷺ) received Wahi again.

QUESTIONS

1) Describe the initial form of revelation.
2) Why did Nabee (Sallallahu alayhi Wasallam) go to the cave and why did he start spending longer periods there?
3) Why did Jibra'eel (عليه الصلاة والسلام) squeeze Nabe (ﷺ)?
4) Mention a few qualities of Nabee (ﷺ) in the words of Sayyidah Khadeejah (رضي الله تعالى عنها)?
5) What was Warqah bin Naufal's opinion when he heard about Nabee's (ﷺ) experience in the cave ?

LESSON SIXTEEN
HIS FIRST OBLIGATION

When our Beloved Nabee (ﷺ) received the Wahi again, it was the order to start making ableegh (Propagating). In view of the gross ignorance and utter deviation prevailing, particularly among the Arabs, whose pride and arrogance would never allow them to cast aside the religion of their forefathers, Rasulullah (ﷺ) directed his Da'wah (invitation to Islam) and Tableegh towards those who were very close to him and whom he could trust. His beloved wife Sayyidah Khadeejah (رضى الله تعالى عنها) was the first among the women to accept Islam; Sayyiduna Abu Bakr (رضى الله تعالى عنه), Rasulullah's (ﷺ) closest friend since childhood, was the first male to accept Islam. Sayyiduna Ali (رضى الله تعالى عنه) was the first among the children to accept Islam. Sayyiduna Abu Bakr (رضى الله تعالى عنه) in turn began passing the message around to his close friends and associates, whom he trusted, and who in turn trusted him, for he held an influential and respectable position among the people of Makkah. Sayyiduna Uthmaan, Sayyiduna Abdur Rahmaan ibne Auf, Sayyiduna Sa'd bin Abi Waqqaas, Sayyiduna Zubair ibnul Awwam, and Sayyiduna Talha ibn Ubaidullah (رضى الله تعالى عنهم), were amongst the many people who, after having being informed about Islam by Sayyiduna Abu Bakr (رضى الله تعالى عنه), embraced Islam at the hands of Our Beloved Nabee (ﷺ). In this way many people from among the Quraish as well as non-Quraish embraced Islam as a result of the secret Da'wah of Rasulullah (ﷺ) and his Noble companions. At this time, not only was propagation carried out vigorously in secret, but also the acts of Ibaadah. When the number of Muslims increased beyond thirty, Rasulullah (ﷺ) instructed

them to gather at the House of Sayyiduna Arqam (رضى الله عنه), where they were given Islamic Ta'leem collectively. For three full years, the Da'wah and Tableegh continued being carried out secretly as a result of which such a large group of people accepted Islam during this period that Islam could now no longer be said to be a secret in Makkah.

QUESTIONS

1) Define the words "Tableegh" and "Da'wah."
2) How did Nabee (ﷺ) go about fulfilling his obligation of Da'wah?
3) Mention the first people to embrace Islam
4) What did Abu Bakr (رضى الله تعالى عنه) do on embracing Islam?
5) Why did the Muslims gather at the house of Arqam (رضى الله تعالى عنه)?
6) Why was Islam propagated secretly at first?

LESSON SEVENTEEN
OPEN INVITATION TOWARDS ISLAM

When Islam became much talked about and considerably well known among the people of Makkah, Allah Ta'ala commanded Rasulullah (ﷺ) to openly proclaim the message of Islam among the masses. Our Beloved Nabee (ﷺ) obeyed at once, and after ascending the Mount of Safa, he called out the names of the various tribes of the Quraish. After all the people had gathered around him, he asked them, 'If I were to inform you that an army has gathered behind this mountain with the intention of attacking and looting you, will you believe me?' The crowd replied in unison, 'Yes, we will most definitely believe you, for we have never heard you lie'.

Rasulullah (ﷺ) then proceeded: 'I am warning you, if you do not shun the evil and baseless beliefs that you maintain, Allah will inflict a most severe punishment upon you. As far as I am concerned, no other person has given you a worthier gift than myself. I bring you success of both the worlds. Allah Almighty has commanded me to invite you towards this success. I may be able to deceive the entire world but I am unable to deceive you, and even if I succeed in lying to the rest of the world I will never succeed in lying to you; By Him Who is One in Being and has no partners, I have been sent as a messenger particularly to you and, generally to the whole of mankind'.

On hearing this address of Rasulullah (ﷺ), Abu Lahab replied angrily, 'Is this what you gathered us here for? May you be destroyed'. Allah instantly revealed Surah Lahab in reply to Abu Lahab's interjection. Despite being aware of the noble qualities possessed by his nephew, whom he had

known since childhood, and knowing fully with his heart, that the mission of truth initiated by him was bound to be successful, yet Abu Lahab rejected Our Beloved Nabee (ﷺ) most vehemently, only bringing doom and wretchedness upon himself.

QUESTIONS

1) How did Nabee (ﷺ) commence his open propagation to Islam?
2) What strategy did he use to establish his truthfulness on this occasion?
3) Why did Allah reveal Surah Lahab?

LESSON EIGHTEEN
STEADFASTNESS IN THE FACE OF HARDSHIP AND ENMITY

The Polytheists (Mushrikeen) of Makkah became increasingly infuriated and upset at the spread of Islam, particularly when the Qur'aan openly condemned idol worship, and the idiocy of idol worshippers. This enmity continued until they decided to take action.

A delegation was sent to Abu Talib, the uncle of Rasulullah (ﷺ) requesting him to prevent Rasulullah (ﷺ) from condemning them, or to cease supporting and sympathising with his cause. Receiving no response from Abu Talib the Quraish returned all the more disappointed. Rasulullah (ﷺ) continued with his invitation and openly ordered the people to abstain from idol worship. When the enemy could no longer tolerate the spread of Islam, they made a desperate attempt to curb the activities of Rasulullah (ﷺ) through Abu Talib, threatening him of severe consequences if nothing was done. At this, Abu Talib became worried and spoke to Rasulullah (ﷺ) in this regard. Our Beloved Nabee (ﷺ) replied! " O my uncle! By Allah! If they (the Mushrikeen) have to place the sun in my right hand and the moon in my left hand, and expect me to refrain from propagating the word of Allah in return, I will never refrain, until either the Message of Allah is spread, or I am totally annihilated in this effort". On seeing this determination of his nephew, Abu Talib replied: Continue with your work. You have my full support'.

QUESTIONS

1) What led to the anger of the Mushrikeen?
2) How did they attempt to prevent Nabee (ﷺ) from carrying out his task of propagation?
3) Write the words that show the determination of Nabee (ﷺ) in his mission.
4) What was Abu Talib's position in the face of Nabee's (ﷺ) mission?

LESSON NINETEEN
FORMATION OF A COMMITEE TO HARRASS AND SPREAD PROPAGANDA

As the season of Hajj drew closer, the Quraish began panicking. On the one hand Rasulullah (ﷺ) was enjoying the support of the Banu Hashim and the Banu Abdul Muttalib, as a result of which the strength of Islam was increasing, and on the other hand, the Season of Hajj was sure to draw numerous crowds from outside. These pilgrims were likely to be attracted and influenced by the Da'wah of Rasulullah (ﷺ), thus opening avenues for the spread of Islam throughout the world. To prevent this, a meeting was called by the Quraish, wherein a committee was formed with Abu Lahab being appointed the chief. Various suggestions were tendered as to how to prevent the people from coming into contact with Our Beloved Nabee (ﷺ). It was decided that a propaganda campaign be launched against Our Beloved Nabee (ﷺ). Some suggested that the arriving pilgrims be told that Our Beloved Nabee (ﷺ) is a soothsayer, while others suggested that he be labelled a madman, a liar, a poet and a magician. None of these labels however seemed appropriate as the enemy themselves knew that the noble personality of Our Beloved Nabee (ﷺ) was such that those who saw him would immediately realize that these were false labels. It was finally decided that persons would be stationed on the roadside of Makkah, whose task it would be to warn all the outsiders to keep away from the 'sorcerer' whose words have broken up homes and have caused dissension among the community. This scheme was put into place but, instead of discrediting Rasulullah (ﷺ), only served to enhance his cause further.

Now even those who never knew him suddenly became curious about him and were desirous to meet him. This plan obviously backfired deepening the frustration of the Quraish. A further resolution was also passed at this meeting that "every type of harassment, mockery, humiliation and pain be inflicted upon Muhammad."

The Quraish now embarked on alternative methods to deter Rasulullah (ﷺ) from his mission by setting a number of vagabonds upon him, to harass and hassle him and to mock and jeer at him at every available opportunity.

QUESTIONS

1) Why did the approaching season of Hajj cause such a worry to the Quraish?
2) What suggestions were tendered at the meeting, and why were they not acceptable?
3) What plan was finally decided upon and what was its effect?
4) What resolution was passed at the meeting?

LESSON TWENTY

RASULULLAH'S (ﷺ) DETERMINATION IN HIS MISSION

Our Beloved Nabee (ﷺ) left no stone unturned and spared no opportunity to invite people towards the beautiful teachings of Islam. He went about publicly proclaiming his message. He approached every gathering of people, in the business fairs, in the streets and alleyways of Makkah with his message of Tawheed and its excellence. People came from far and wide to the famous business fairs of Ukaaz, Yu'aynah and Zul Majaaz, where he visited them.

He invited his near relatives to meals where after feeding them presented the message of Islam to them. Each time Abu Lahab and other Mushrikeen leaders scuttled his efforts and caused the entire gathering to disperse without allowing Our Beloved Nabee (ﷺ) to complete his message. He reasoned with the people to desist from worshipping idols, stones, and trees. He pleaded with them to refrain from adultery, gambling and killing their daughters. He taught them to exercise hygiene and cleanliness in matters of their bodies and clothing. He exhorted them to refrain from uttering filthy and impure speech, to cleanse their hearts from false beliefs, to strictly adhere in fulfilling their promises, to live peacefully and avert violence and bloodshed, to refrain from deception, lying and cheating in their dealings, to abstain from attributing weaknesses and defects to the Being of Allah, to believe with firm conviction that the earth, skies, moon sun and every big and small thing is created by Allah, and are all in need of Him, to believe that acceptance of Dua, health and illness is in the total Will and command of Allah, and none

can do anything without His permission and Will, be it an angel, a prophet or a saintly being, to respect and fulfil the rights of fellow human beings and to show mercy and compassion to all of Allah's creation...

These were the noble and pure teachings that our Beloved Nabee (ﷺ) propagated, and it was this that attracted the wrath and enmity of the Quraish leaders who incited their followers to oppose and harass him at every available opportunity. It was his determination to fulfil the divine command of Allah to propagate these teachings and no amount of resistance could deter him.

QUESTIONS

1) Describe the determination and untiring efforts of Nabee (ﷺ) in fulfilling his role of Tableegh.
2) Name the famous business fairs of Makkah.
3) Mention some of the noble messages and teachings he propagated to the people.
4) Describe as to how you would go about fulfilling the Divine task of Tableegh and what example would you follow in the face of opposition.

LESSON TWENTY ONE
PERSECUTIONS AGAINST THE FOLLOWERS

Our Beloved Nabee (ﷺ) underwent all types of hardships and tortures for the sake of Islam. The Quraish increased their persecutions daily in the hope of ending Nabee's (ﷺ) obligation of Da'wah and Tableegh. As he walked through the streets exhorting.," O people say (believe in) 'Laa ilaaha illa-lallahu', you will attain salvation", he was cursed by some, spat upon by others while yet others flung sand and stones at him, causing him to bleed. His beloved daughter Sayyidah Zaynab (رضی اللہ تعالیٰ عنہا) used to go to him and wash the dust and blood off his blessed hands and face. Abu Jahl was one of those wretched persons who followed him around and exhorted the people, "O people do not listen to him, for he is a liar and wishes you to abandon Laat and Uzzah (two idols)." Our Beloved Nabee (ﷺ) tolerated all kinds of hardships. Some of the noble companions and loyal followers of Our Beloved Nabee (ﷺ) who faced relentless persecution at his hands are mentioned below:

SAYYIDUNA BILAAL (رضی اللہ تعالیٰ عنہ)

He was of Abyssinian (African) origin and was tortured by his master, the cruel Umayyah bin Khalaf who amongst other things used to make him lie on the sweltering desert sands with a heavy rock on his body. Umayyah used to leave him in this condition saying ,"Forsake (the deity of) Muhammad and embrace Laat and Uzzah or else die in this condition." He was dragged around the streets of Makkah with the same ultimatum of forsaking Islam. Sayyiduna Bilal withstood all forms of tortures and steadfastly proclaimed his choice, "(I

believe in) *Ahad* (the One Allah) "(I believe in) *Ahad* (the One Allah)".

He was finally freed by Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) and later enjoyed the title of the first Muezzin of Islam.

THE FAMILY OF YAASIR (رضی اللہ تعالیٰ عنہ)

Yaasir was of Yemeni origin who came and settled in Makkah. After he and his wife Sayyidah Sumayyah (رضی اللہ تعالیٰ عنہا) and his son embraced Islam, they were persecuted most cruelly without receiving any support from anyone in Makkah since they had no family ties there. The Quraish used to make them lie in the sweltering sand of the desert and lash them mercilessly. At other times they used to be made to lie on smouldering coal or forced into deep waters. They used to be left unconscious after all this torture. Our Beloved Nabee (ﷺ) used to exhort them "Exercise patience ,O the family of Yaasir, Jannah awaits you".

Abu Jahl once on passing the old and feeble Sumayyah (رضی اللہ تعالیٰ عنہا) pierced her body with a spear causing her martyrdom while her own old husband also succumbed to the tortures of the enemies.

SAYYIDUNA KHABBAAB (رضی اللہ تعالیٰ عنہ)

He has the honour of being the sixth person to enter into Islam. He was the slave of Umme Anmaar who inflicted all types of difficulties and cruelties upon him. He was made to lie on burning coals while one person placed a foot on his chest keeping him pinned down to the coals. This caused his flesh to be consumed by the fire leaving permanent scars on his back.

SAYYIDAH ZINNEERAH

She was the slave of Sayyiduna Umar (رضی اللہ تعالیٰ عنہ) before his entry into Islam. He and Abu Jahl used to take turns beating her up mercilessly. As a result of her suffering she lost her eyesight. The Mushrikeen remarked that her eyesight has been snatched by Laat and Uzza upon which she replied, "Laat and Uzza don't even know who is worshipping them. This is from Allah's side and if He wills, he will restore my eyesight". As Allah willed, the very next morning she could see again and the Kuffaar on hearing about this accused Our Beloved Nabee (ﷺ) of having cast a spell over her (Na'oozu Billah). She was later freed by Sayyiduna Abu Bakr.

QUESTIONS

1) Describe the opposition faced by Nabee (ﷺ) as he made Da'wah.
2) What was Sayyiduna Bilaal's (رضی اللہ تعالیٰ عنہ) response in the face of hardship?
3) Why did the family of Sayyiduna Yaasir (رضی اللہ تعالیٰ عنہ) not receive any support in Makkah?
4) Who was Sayyidah Zinneerah (رضی اللہ تعالیٰ عنہا) and how did Allah assist her?

LESSON TWENTY TWO
ALLAH'S PROTECTION AGAINST THE ENEMY

Once while performing Salaah near the Holy Ka'bah, Rasulullah (ﷺ) was spotted by Abu Jahl who instantly decided that this was an ideal opportunity to assassinate Rasulullah (ﷺ). When Our Beloved Nabee (ﷺ) went into Sajdah, he hurriedly approached him with a huge rock, intending to drop it onto the Blessed head of Rasulullah (ﷺ). But Allah Almighty had planned otherwise, for when Abu Jahl came close to Rasulullah (ﷺ), his hands began trembling uncontrollably, causing the rock to drop onto the ground, while his face became pale. Abu Jahl was so shocked and, not knowing what to do, he raced towards his friends who were seated nearby, to whom he related the most astonishing story in the following words; 'As I was about to strike the head of Muhammad (ﷺ), a most strange and fierce looking camel of exceptional size pounced towards me with its mouth open almost devouring me'. This unusual incident, which undoubtedly was one of the many miracles of Rasulullah (ﷺ), which took place in the presence of the Kuffaar leader, who instantly reported it to his Kuffaar friends, but instead of taking any lesson there from, and embracing the Faith of Truth, they became all the more harsh and violent towards him.

This incident was in fact Allah's promise to Nabee that He would protect him from the people, since he is involved in inviting people towards Allah.

"Allah will protect you from the people" (Qur'aan.)

QUESTIONS

1) How would you explain the 'presence of a camel" in the surroundings of the Ka'bah?
2) Did the friends of Abu Jahl also see this camel?
3) Why did Allah protect His messenger?

LESSON TWENTY THREE
THE ENEMIES OF RASULULLAH (ﷺ)

No sooner had Our Beloved Nabee (ﷺ) made an open proclamation of Islam, all the Makkans turned against him. But those who were ringleaders and more notorious in their opposition, are well known even to this day, and are spoken of with great contempt and revulsion. Some of them are listed below:

Abu Jahal ibn Hisham

The Firoun of this Ummah who left no stone unturned and spared no effort in pestering Our Beloved Nabee (ﷺ). His actual name had been Abul Hakam (The Father of Wisdom), but when he failed to see the Light of Truth, in spite of it being brighter than daylight, Rasulullah (ﷺ) changed his name to Abu Jahal (Father of Ignorance). He called himself by the names *'Aziz'* meaning The Mighty, and *'Kareem'* meaning the honourable. Allah has made special mention in the Quraan of the punishment he is to receive in the Hereafter.

Abu Lahab

The paternal uncle of Rasulullah (ﷺ). His actual name was Abdul Uzzah. When Rasulullah (ﷺ) had gathered the Quraish on Mount Safa to address them, he interjected most rudely, 'may you be destroyed, is that why you have gathered us here!' Allah replied by revealing Surah Lahab, in which he is cursed. The opening verses of this Surah are:

May the hands of Abu Lahab be destroyed, and may he be destroyed...'

'Being a very wealthy person, he always boasted; 'If my nephew is in fact on the Path of Truth then I shall obtain my release from the punishment (of the Hereafter) through my wealth'. In reply to this, Allah revealed "neither will his wealth, nor what he has earned, help him'.

His wife too remained active in troubling Our Beloved Nabee (Sallallahu alayhi Wasallam). She used to spread out thorns in the path of Rasulullah (ﷺ) at nights. When she learned that an ayah had been revealed condemning her and her husband, she set out in search of Our Beloved Nabee (ﷺ) with a rock in her hand. At that moment Rasulullah (ﷺ) was seated in the Holy Haram with Savviduna Abu Bakr (رضي الله تعالى عنه), who on seeing her approaching, said to Rasulullah (ﷺ) 'I see Umme Jameel coming and I fear she may be looking for you, upon which Rasulullah (ﷺ) replied, 'She will never see me'.

She came straight up to Sayyiduna Abu Bakr (رضي الله تعالى عنه) and asked him, 'Where is your friend? I have been informed that he is speaking ill about me. By Allah, if I find him now, I shall strike him with this rock'. Allah had concealed Rasulullah (ﷺ) from her in such a manner that she failed to see him. After she had departed from there, Sayyiduna Abu Bakr said to Rasulullah (ﷺ)," it seems that she did not see you", to which Our Beloved Nabi (ﷺ) replied, "An angel concealed me from her until she had left". Seven days after the Battle of Badr, a poisonous sore appeared on Abu Lahb's body, resulting in his death. His family members refused to even touch his body out of fear of contracting the same disease. Thus, his body lay untouched and by three days started emanating such a horrendous stench, that they could tolerate it no longer. To save themselves from further disgrace, they

ordered the labourers to dispose of the body as quick as possible. The labourers pushed his decomposing body on the ground, using long sticks, until they finally dumped it into a deep hole, which they hurriedly covered with sand and stones. This was the worldly disgrace and punishment he suffered.

Umayyah ibn Khalaf

He used to swear at Our Beloved Nabee (ﷺ) openly. Allah revealed Surah Humazah in which Allah condemned Umayyah to the fire of Hell. He was killed in the Battle of Badr.

Ubay bin Khalaf

The brother of Umayyah, who followed in his brother's footsteps and caused endless trouble to Our Beloved Nabee (ﷺ). Once he brought an old bone to Rasulullah (ﷺ) and after disintegrating it until it was reduced to dust, mockingly asked, 'Will Allah bring this thing back to life?' Rasulullah (ﷺ) replied, 'Yes, Allah will bring this bone as well as your bones back to life, after they have turned to dust, then you will be cast into the Fire of Hell'. During the battle of Badr, Our Beloved Nabee (ﷺ) flung an arrow at him, which merely scratched him, but this very scratch resulted in his death.

Uqbah ibn Mueet

A very close associate of Ubay. Once he sat in the blessed company of Our Beloved Nabee (ﷺ) and heard a few words of Haqq from him. However, when his friend Ubay learnt of this, he became so angry with Uqbah that he said to him, 'I will never speak to you, until you do not spit into the face of

Muhammad (ﷺ)'. In order to regain the friendship of his friend Ubay, the wretched Uqbah went direct to Rasulullah (ﷺ) and spat into his face. He was killed just after the Battle of Badr at Safraa.

Utbah and Utaibah (The two sons of Abu Lahab)

The two daughters of Rasulullah (ﷺ) were married to Utbah and Utaibah, the sons of his uncle Abu Lahab. After Rasulullah (ﷺ) proclaimed his mission, and invited the Makkans towards Islam, Abu Lahab made no secret of his enmity towards Our Beloved Nabee (ﷺ) and even instructed his sons to divorce their wives. The two sons obeyed, but the younger son, Utbah went a step further and showed great disrespect towards Rasulullah (ﷺ) by uttering harsh and hurtful words in his face, upon which Rasulullah (ﷺ) made dua unto Allah. This dua was soon answered. Abu Lahab went on one of his business trips with a group of people, among whom his son Utaibah was present. When they set up camp for the night at a certain place, Abu Lahab requested the members of the group to pile their goods high up so that his son could sleep on top while the rest of the group sleep around the goods. This was done and soon Utaibah lay peacefully asleep on top of the goods, while the rest of the group slept around him. During the night, a lion came upon the group and after sniffing each one of the members who lay sleeping there, leapt right onto the goods where Utaibah was sleeping. After sniffing at him, the lion attacked him tearing him into shreds. Even this incident failed to open the eyes of the enemy that Rasulullah (ﷺ) was indeed the True messenger of Allah and should not be harmed.

These are, but some of the enemies of Our Beloved Nabee (ﷺ) who persisted in harming Rasulullah (ﷺ). Other notorious ones were: Waled ibn Mughira, Abu Qais ibnul Fakah, Nadhr ibn Harith, Aas ibn Wa'il Sahmi, Aswad ibn Muttalib, Aswad ibn Yaghooth, and Harith ibn Qais Sahmi. These enemies mocked at Our Beloved Nabee (ﷺ). Allah comforted him in the Quraan in the following words:

"Proclaim that which you have been commanded with, and avoid the Mushrikeen. We ourselves will suffice you against those who mock (you)"

None of these enemies ever had the opportunity to repent and embrace Islam and each of them died a most disgraceful death.

QUESTIONS

1) Mention any three of Nabee's (ﷺ) enemies?
2) Why was Abu Jahal's name changed from Abul Hakam?
3) What is the story behind the revelation of Sura Lahab?
4) How does Allah deal with those who oppose or mock His chosen servants. Give the Quranic verse.

LESSON TWENTY FOUR
OUR BELOVED NABEE'S (ﷺ) REPLY TO THOSE WHO TRIED TO ALLURE HIM

When all their schemes of deterring Nabee (ﷺ) from his mission failed, the Quraish hit upon a new plan, which they were sure, would effectively put an end to his mission. They sent one of their shrewdest leaders, Utbah bin Rabi'a as an envoy to Rasulullah (ﷺ). Rasulullah (ﷺ) was engrossed in Salaah when Utbah confronted him. After he had completed his Salaah, Utbah sat beside him and addressed him:

'O nephew, you hail from the noblest and most exalted families, but you have caused division among your people. You speak ill of their deities, and condemn their elders as ignorant and astray. Tell me sincerely, what do you hope to achieve thereby? If your object is wealth, then listen! We are prepared to accumulate such a large quantity of wealth for you, that you will become the wealthiest man in Makkah. If you are desirous of marriagé, then tell us. We will marry you to the most beautiful woman and any amount of women you desire. If on the other hand you are desirous of leadership, then tell us, for we are prepared to appoint you the leader of the Quraish. If you are desirous of being a ruler then we are prepared to crown you as our king and will not disobey you in the least. If some evil spirit possesses you then inform us, for we will have you treated by the best physicians so that you may refrain from uttering these words (Wahi).'

After Utbah had stopped talking, Our Beloved Nabee (ﷺ) began reciting a few verses from Surah Ha Meem Sajdah (chapter 41 of the Qur'aanul Kareem), the effects of which were so intense that it left Utbah completely stunned.

He got up from his place and silently departed. When he reached his people, he said to them, 'O people, I have heard such words today, the like of which I have never heard before. By Allah, these words were neither poetry nor soothsaying. I would suggest that you leave this person (Rasulullah ﷺ) as he is. Abstain from troubling him. Soon he is going to rise as a very prominent and great figure. If you do not believe me, wait and see. If he is overpowered, then well and good. You have saved yourselves the trouble. If on the other hand, he overpowers the Arabs, then His respect and honour will mean respect and honour for us, for after all he is from amongst us'.

On hearing these words from their own leader, the Quraish were stunned, but instead of accepting his message, they merely satisfied themselves with the thought that Utbah is speaking in this manner as a result of the spell that Rasulullah (ﷺ) had cast over him (Allah forbid).

The Quraish now decided to launch a full-scale campaign of terror against Our Beloved Nabee (ﷺ), his companions, and friends. The books of history are full of the sufferings and persecutions which the early Muslims had to endure such as Sayyiduna Bilaal (رضي الله تعالى عنه), the family of Sayyiduna Yaasir (رضي الله تعالى عنه), the banishment in the Gorge of Abu Talib and the tortures suffered by Sayyiduna Khabbab (رضي الله تعالى عنه), Sayyiduna Suhaib (رضي الله تعالى عنه), etc.

QUESTIONS

1) Name the Kaafir leader who was sent as an envoy to Rasulullah (ﷺ).
2) What offers did he place before Rasulullah (ﷺ)?
3) Recite the translation of the Surah which Nabee (ﷺ) recited to the Kaafir leader and mention as to why you think that Nabee (ﷺ) chose this Surah to reply him.
4) What was the reaction of the Kuffaar leaders when they saw the effect of the Qur'aan upon their elder and when their plan backfired?

LESSON TWENTY FIVE
FIRST EMIGRATION TO ABYSSINIA

Our Beloved Nabee (ﷺ) tolerated all kinds of hardships but when he saw that his companions were also tortured and harassed for the same reason, he found it extremely difficult to bear. He thus permitted them to undertake Hijrah (emigrate) to Abyssinia to safeguard their Deen, since he saw that none of them was prepared to forsake Islam despite all the tortures. He said to them, "If you immigrate to Abyssinia it would be better for you, for the king there will not tolerate injustice and it is a friendly country".

In the 5th year of Nubuwwah in Rajab, eleven men and five women secretly undertook this journey to Abyssinia. Among those who undertook this historic journey were Sayyiduna Uthmaan (رضي الله عنه) and his wife Sayyidah Ruqayyah (رضي الله تعالى عنها). Upon this Our Beloved Nabee (ﷺ) remarked, "This is the first couple since the time of (Nabee) Lut and (Nabee) Ibraheem (عليهما السلام) to undertake the journey of Hijrah in the path of Allah."

This group was fortunate in this regard, that when they reached the port of Shu'aybah (near Jeddah), two commercial ships were about to set sail for Abyssinia, which the Muslims immediately boarded. When the Mushrikeen of Makkah came to learn about this, that a group of Muslims had secretly left Makkah for Abyssinia, they were most upset and immediately sent a search party in pursuit of them. On arriving at the port, they learnt that the Muslims had already departed and were safely on their way to Abyssinia, and there was nothing they could do to recapture the Muslims. The Muslims began living a peaceful life in Abyssinia, but soon

heard rumours that all the Makkans had entered the fold of Islam. Greatly pleased at this news, they decided there was no longer any cause for fear, and no need for them to remain in Abyssinia. They therefore departed for Makkah in Shawwaal, but on approaching the city, were shocked to discover that the rumour was indeed false and the tortures were carrying on unabated.

QUESTIONS

1) What is the definition of the word "Hijrah"?
2) Why was the country of Abyssinia chosen for this journey?
3) Mention two virtues of Sayyiduna Uthmaan (رضی اللہ عنہ) in respect of this journey.
4) For how many months did the Muslims remain in Abyssinia?

LESSON TWENTY SIX
SECOND EMIGRATION TO ABYSSINIA

The Mushrikeen now unleashed a campaign of terror against the Muslims, especially against those who had returned from Abyssinia, the like of which was never seen before.) Our Beloved Nabee (ﷺ) on seeing this, once more permitted the Muslims to undertake the Hijrah (emigrate) to Abyssinia. On this occasion, eighty men and seventeen women emigrated. Najashi (Negus), the Christian King of Abyssinia received the Muslims most warmly and treated them with utmost respect and honour allowing them to take refuge in his country. The Mushrikeen of Makkah were unable to tolerate the thought that the Muslims were leading a peaceful and uninterrupted life. They could make the Ibaadah of Allah without any fear or obstacles. Therefore, they sent two of their men, Amr ibn Aas ibn Wa'il and Abdullah ibn Rabee'a with rich gifts and a personal message to the King requesting him to return the Muslims to Makkah, for they are trouble mongers and deserters, and must not be allowed to live in Abyssinia at any cost.

Najashi, being a man of sound understanding replied, 'I am in no position to return these people who have taken refuge in my country, without having heard their side of the story as well.' Najashi then summoned the Muslims to his court and placed a few questions before them. Sayyiduna Ja'far (رضی اللہ عنہ) the cousin of Rasulullah (ﷺ) came forward and addressed the King thus: '0 king, we were an ignorant people who used to worship idols, consume carrion, indulge in acts of lewdness and shamelessness, severe relations with our kith and kin and the strong amongst us used to oppress the

weak, until Allah raised a Prophet from amongst us, whose honesty, noble character and chastity is well known to everyone. He exhorted us to believe in The One Allah, and ascribe no partners unto Him. He ordered us to shun idol worship. He taught us to inculcate honesty, truthfulness, to maintain good relations with relatives and neighbours and to abstain from lies, evil, murder, and oppression. He also commanded us to perform Salaah, and observe Fasts. When we answered to his call, our people began torturing us. We have therefore taken refuge in your land'. Najashi thereafter requested that a few verses of the Noble Qur'aan be recited to him. When the verses of the Noble Qur'aan were recited, the effect thereof was so great, that Najashi and his courtiers wept uncontrollably, causing their beards to become wet with the tears. He then made it clear to the Mushrikeen that he was not handing the Muslims over under any circumstances. Feeling hopelessly defeated, the Mushrikeen envoy made a last minute attempt to capture the Muslims by telling the King that the Muslims did not believe in Sayyiduna Eesa (Alayhis Salaam). The King enquired from the Muslims in this regard. Sayyiduna Ja'far (رضي الله عنه) recited verses from Surah Maryam and explained to the King that the Muslims regarded Sayyidah Maryam (عليها السلام) with the highest respect and that her son Nabee Eesa (عليه السلام) is no more than a servant and a Prophet of Allah. He is not the son of Allah. Quite satisfied with this explanation, he turned to the Makkan envoy saying, "These people are neither your slaves nor do they owe you anything. There is no reason why I should return them to you", thus dashing all hopes of the Mushrikeen to ever succeed in taking them back to Makkah. Turning to the Muslims he said, "Go and live in peace in this country". Najashi also returned all the gifts that had been

presented to him by the Makkans as a bribe. The Makkans returned to Makkah empty handed and utterly disappointed.

Many years later Najashi embraced Islam and upon his death Nabee (ﷺ) performed a special Janazah Salaah for him in Madinah.

QUESTIONS

1) Why did the Makkans send Special envoys to Abyssinia?
2) What accusations did they level against the Muslims before Najashi?
3) How did Najashi respond to their request?
4) Give a gist of Ja'far's (رضي الله عنه) Speech in defence of Muslims.
5) What reply was given regarding the belief on Eesa (عليه السلام)?
6) What was the outcome of the Makkan's mission?

LESSON TWENTY SEVEN
BANISHED TO THE VALLEY OF ABU TALIB

The frustration and anger suffered by the Kuffaar of Makkah, because of their failure in obtaining an extradition of the Muslims from Abyssinia, knew no bounds.

Added to their anger was that people were entering the fold of Islam in large numbers. Among the prominent people who embraced Islam were Sayyiduna Umar ibnul Khattaab (رضي الله عنه) who until now was a sworn enemy of Islam and the Muslims. His entry into the fold of Islam on the one hand struck a sever blow to the Kuffaar while on the other hand strengthened the Muslims. Another prominent person who embraced Islam was Sayyiduna Hamza (رضي الله عنه) the beloved uncle of Nabee (ﷺ) who lent great support to Islam and Nabee (ﷺ). Unable to see this everyday progress of Islam, and the increasing honour and respect being enjoyed by the Muslims, they gave the Banu Hashim an ultimatum to either hand Our beloved Nabee (ﷺ) over to them so that they may deal with him personally or either face banishment and isolation from the Arabs. The Banu Hashim, naturally were not prepared to hand Our Beloved Nabee (ﷺ) over to the Kuffaar and therefore had to face a boycott. A unanimous agreement was drawn up by the Kuffaar to this effect that no person would have any ties with the Banu Hashim and the Banu Abdul Muttalib, be it marital, trade or otherwise. This agreement was hung onto the wall of Baitullah. As a result of this oppressive boycott, the Banu Abdul Muttalib, the Banu Hashim and their sympathisers, be they Muslim or Kaafir, were forced to take refuge in the Valley of Abu Talib, for a period of three long years. The hardships, starvation, and

difficulties undergone by them in this period, are sure to melt the hardest of hearts. In a short while their meagre provisions were totally depleted, which they were unable to replenish due to the fact that they had no contact with the outside world, and even so, no one was allowed to trade with them. Not being able to procure any provisions, they resorted to living off the leaves of trees. Abu Jahl (upon whom be the eternal curses of Allah) used to announce to the arriving trade caravans not to sell any provisions to these Muslim at the normal prices. He exhorted them to charge the Muslims exorbitant prices. If these merchants feared any loss to their business he pledged to personally make it up to them. Young, old, and even infants bore the hardships of this boycott for three full years until a, few people of Makkah who were fully aware of the suffering and hardship being experienced by the Muslims, decided to bring an end to this ordeal. They openly broke the ban by supplying food and provisions to the Muslims, and at the same time, Allah informed Rasulullah (ﷺ), that the oppressive agreement, which had been hanging on the wall of the Holy Ka'bah, had been destroyed by termites. Thus ended the banishment, which lasted for a period of three years.

QUESTIONS

1) Name the two prominent people who embraced Islam.
2) What ultimatum was given to the Banu Hashim and what was their choice?
3) Mention some of the terms of this oppressive treaty.
4) Describe the suffering of the Muslims during this period.
5) How did this boycott finally end?

LESSON TWENTY EIGHT

SAYYIDUNA TUFAIL IBN AMR AD DAUSI

(رضي الله تعالى عنه)

Sayyiduna Tufail ibn Amr ad Dausi, a very influential and highly respected figure among his tribe (because he was their leader), and also an outstanding poet once visited Makkah. The Quraish on seeing him warned him very seriously about the danger of a certain 'person' (Nabee ﷺ) who has caused much division among families with his magical words. He was cautioned to avoid meeting this person at all costs. So seriously was he warned that he stuffed cotton wool into his ears so that no words of 'this person' may enter his ears should he ever encounter him!

He says," One day I overheard Rasulullah (ﷺ) performing Salaah in the Haram and as much as I did not want to listen to him I was tempted to go closer to him. The words he uttered seemed good. So I decided that I am a poet myself and can differentiate between good and bad words. I therefore approached Nabee (ﷺ) and after requesting him to recite Qur'aan to me realized that his words were indeed most pleasing. He presented Islam to me. By Allah I never heard words better than the Qur'aan and never found a religion more moderate than Islam. I embraced Islam".

Before departing from Makkah, he requested Rasulullah (ﷺ): "O Rasulullah, I have great influence over my people and if I were to present Islam to them, they are sure to accept. Make Dua unto Allah that may He grant me such a manifest sign, through which I may be able to convince them". Our Beloved Nabee (ﷺ) made Dua as a result of which Allah caused a bright light (NOOR) to appear on the forehead of Sayyiduna Tufail. He left for his village, but as he approached it, a thought struck him that his people might misunderstand that the Noor on his forehead was a blemish or illness and instead of embracing Islam might refrain from doing so. He therefore made Dua to Allah to transfer the Noor elsewhere. His Dua was answered immediately and Allah transferred it to the one end of his staff giving it the appearance of a torch. He thus went about making Tableegh amongst his people, but contrary to his expectations only a few people embraced Islam. He returned to Rasulullah (ﷺ) requesting him to make Dua for his success, which Rasulullah (ﷺ) did, and sent him back saying to him. 'Go back to your people and preach unto them with kindness'. When he made Tableegh amongst his people now, such a great number accepted Islam, that when the Battle of the Trench was fought some time later, he participated therein with more than eighty of his own men.

QUESTIONS

1) Who was Sayyiduna Tufail ibn Amr Ad Dausi?
2) Why did the Mushrikeen so desperately prevent Sayyiduna Tufail from meeting Nabee (ﷺ?)
3) How do you explain the fact that despite all steps to prevent him from meeting Nabee (ﷺ), he still meets him and embraces Islam?
4) What lesson do you learn from the fact that as soon as he embraces Islam he begins preaching?

LESSON TWENTY NINE
DEATH OF ABU TALIB AND SAYYIDAH KHADEEJAH (رضي الله تعالى عنها)

Not very long after the return of the Muslims from the Gorge of Abu Talib wherein they were banished for a period of three years, the uncle of Our Beloved Nabee (ﷺ) passed away. The loss of his uncle who had always supported his cause, and protected him from the evil intentions of the Kuffaar enemies, was indeed a great blow to Our Beloved Nabee (ﷺ).

What was worse, and added to his grief and sorrow on this occasion, was that, as his uncle was on his death bed, Our Beloved Nabee (ﷺ) went to visit him, where he found Abu Jahl, Abdullah ibn Abi Umayyah and other Kuffaar leaders also present. Rasulullah (ﷺ), not wanting his uncle to pass away as a Kaafir, requested him to recite the Shahaadah saying, 'O my uncle! Recite Laailaha illallah just once, so that I may be justified in interceding on your behalf before Allah on the Day of Qiyamah'. The Kuffaar, who were present, interjected and began discouraging Abu Talib from reciting the Shahaadah and said: 'What, are you going to leave the religion of your forefathers? Are you so afraid of death that you are prepared to forsake the religion of your forefathers?". These words were enough to deter Abu Talib from reciting the Shahaadah, and the last words he uttered were, 'On the Millat of Abdul Muttalib'. It grieved Nabee (ﷺ) greatly that he was unable to convince Abu Talib to recite the Shahaadah on his deathbed. Allah revealed a verse informing him that

"Allah guides whomsoever HE wishes to".

The death of Abu Talib gave the enemies of Our Beloved Nabee (ﷺ) a totally free reign to personally harm him in the cruellest manner. Uqbah ibn Mu'eet and Abu Lahab who were neighbours used to spread out thorns on the path taken by Our Beloved Nabee (ﷺ). They strewed all types of filth and garbage in his doorway. Even the younger members of their families did not spare him. They entered his house and threw his food over which was in the cooking pots. On other occasions they threw the entrails of a dead sheep into his cooking pot. One youngster actually threw sand on the head of our Beloved Nabee (ﷺ) when he left his house. One of his beloved daughters taking pity on the humiliation of their father used to wipe the dirt off his head as she wept. He comforted her, "Do not cry my daughter. Allah is the Protector of your father." He was hardly over the grief of his uncle, when he was struck with another blow of grief, for his beloved wife Sayyidah Khadeejah (رضي الله تعالى عنها) passed away three or five days later. These events took place in Ramadhaan, the tenth year of Prophet hood, which is also termed as the year of Grief and Sorrow.

QUESTIONS

1) Describe Nabee's (ﷺ) desire for his uncle's salvation.
2) Why did he not recite the Shahaadah?
3) How would you explain Abu Talib's deprivation of guidance?
4) What other grief did our Rasulullah (ﷺ) suffer in this year?

LESSON THIRTY
JOURNEY TO TAA'IF

The death of Abu Talib struck a severe blow to the morale of Our Beloved Nabee (ﷺ), since Abu Talib not only supported the cause of Islam, but also deterred the merciless Kuffaar, who were always trying to harm Our Beloved Nabee (ﷺ) in one way or another. With him now out of the way, the Kuffaar had a free hand, and thus renewed their terror campaign against Our Beloved Nabee (ﷺ). Feeling utterly disappointed, Rasulullah (ﷺ) decided to travel towards the city of Taa'if, with the hope of preaching Islam amongst the people there, thus winning them over to Islam, and consequently setting up a base for Islam there.

He set out at the end of Shawwal, the tenth year of Nubuwwah, accompanied by Sayyiduna Zaid ibn Haritha, (رضي الله تعالى عنه) giving Da'wah to the many tribes he encountered en route. He spent an entire month in the city of Taa'if inviting the people towards the True Deen of Islam. He initiated the Da'wah, by directing his efforts towards three chieftains: Abd Yalayl, Mas'ood, and Habib who were brothers. These chieftains, instead of showing any character or hospitality towards Our Beloved Nabee (ﷺ), were most rude and blunt towards him. They were not even prepared to listen to him and snubbed him. Rasulullah (ﷺ) did not lose heart and directed his efforts towards the common people, but to no avail. The chieftains had incited the young louts of the city to harass Nabee (ﷺ) wherever he went to make Tableegh. These louts spared no effort in harming Nabee (ﷺ) as he delivered his message. They hurled insults and rocks at him, beating him and pushing him around, causing him injury.

They too were not interested in the Da'wah and plainly asked Our Beloved Nabee (ﷺ) to leave their town. After making Tableegh and Da'wah amongst them for approximately a month, Rasulullah (ﷺ) finally decided to return to Makkah, but the wretched Kuffaar would not let him leave in peace. They began stoning and beating him as he left the city, and hurled all types of insults upon him. He was stoned so severely that the blood, which oozed out of his wounds collected in his shoes, causing them to stick to his feet. He finally took refuge in an orchard outside the city where he made Dua unto Allah to assist him. Never once did he curse the people of Taa'if for the disgraceful way they treated him. He was given the opportunity by Allah to have the people of Taa'if crushed between two mountains, but due to fact that he was Rahmatul lil Aalimeen (A Mercy unto the Worlds), he chose not to allow any punishment upon them. He said, "Maybe their progeny will embrace Imaan and worship Allah".

QUESTIONS

1) Why did Nabee (ﷺ) decide to take his Da'wah ef forts to Taa'if?
2) How did he go about making Da'wah among the peo ple of Taa'if?
3) What was the general response of the people of Taa'if?
4) What was Nabee's (ﷺ) reaction towards the peo ple of Taa'if, and what lesson do you learn from this?

LESSON THIRTY ONE
ME'RAJ - (ASCENSION TO THE HEAVENS)

The eleventh year of Nubuwwah holds special significance in the history of Islam, for it was in this year that Our Beloved Nabee (ﷺ) was accorded the highest honour bestowed upon any man or Prophet.

One night while resting in the home of Umme Haani, Our Beloved Nabee (ﷺ) was suddenly approached by Sayyiduna Jibraeel (عليه السلام) and two other Angels, who took him to the Hateem in the Masjidul Haraam, and after removing his heart, washed it with the water of Zamzam. Thereafter they requested him to mount upon Buraaq, (an animal from Jannah that travels at incredible speeds) and they proceeded towards Baitul Muqaddas, (present-day Jerusalem), where Allah had gathered all the Ambiyaa in honour of Rasulullah (ﷺ). Once they were in the Masjid, Jibraeel (عليه السلام) called the Athaan, after which all the Ambiyaa formed saffs (rows) to perform Salaah. As soon as the saffs (rows) were formed, they all waited for the Salaah to commence, but since there was no Imam, the Salaah did not commence. It was only when Sayyiduna Jibraeel (عليه السلام) took the noble hand of Rasulullah (ﷺ) and led him onto the Musallah of the Imam that Our Beloved Nabee (ﷺ) led the Salaah.

After the completion of the Salaah they commenced the journey towards the Heavens climbing upon a special ladder. Rasulullah (ﷺ) was shown many strange and amazing things of the other World, including Jannah and Jahannam. During his journey through the Heavens, he met

Sayyiduna Aadam in the first heaven, Sayyiduna Eesa and Sayyiduna Yahya on the second heaven, Sayyiduna Yusuf on the third heaven, Sayyiduna Idrees on the fourth heaven, Sayyiduna Haroon on the fifth heaven, Sayyiduna Moosa on the sixth heaven, and Sayyiduna Ibraheem on the seventh heaven, reclining against Baitul Ma'moor, which is the qiblah of the angels. (عليهم السلام).

After passing through all the seven heavens, they finally reached Sidratul Muntaha. Sayyiduna Jibraeel (Alayhis Salaam) requested Rasulullah (ﷺ) to proceed on his own from here, as no creature was allowed beyond this point. Rasulullah (ﷺ) proceeded and soon was in the Presence of Allah Ta'ala, before Whom, he fell down in prostration, and thereafter had the opportunity of speaking directly to Allah Ta'ala. It was here that Our Beloved Nabee (ﷺ) was presented with the five Salaah, as a gift from Allah Ta'ala to The Ummah, among other gifts.

Among the things shown to Rasulullah (ﷺ) during his journey was the beautiful and marvellous creations of Jannah, which are beyond description; the horrors of Jahannam as well as its punishments; The Haudhul Kauthar; a group of people who were consuming carrion; whom Rasulullah (ﷺ) was told about by Jibraeel (Alayhis Salaam), that they used to backbite. Rasulullah also saw many other punishments that were being given to the people for specific sins, such as consuming interest, committing adultery, etc.

Our Beloved Nabee (ﷺ) commenced his downward journey and proceeded towards Makkah Mu'azzamah. On the way, he passed three caravans belonging to some people of the Quraish, whom Rasulullah (ﷺ) even greeted, and they

recognized him. Later, on reaching Makkah these people testified to having seen Rasulullah (ﷺ). The entire journey of Me'raj, from Makkah to Bait ul Muqaddas, from there through the Heavens and back to Makkah, took place in one portion of the night, and is one of the miracles of Rasulullah.

QUESTIONS

1) Did any other prophet go on a journey such as Me'raj?
2) From where in Makkah did this journey commence?
3) Why was the heart of Nabee (ﷺ) washed?
4) Which other miracle occurred here?
5) What honour was bestowed upon him at Baitul Muqaddas?
6) Name some of the things he was shown on this journey.

LESSON THIRTY TWO

REACTION OF THE KUFFAAR TO THE MERAJ

In the morning when the news of Rasulullah's (ﷺ) journey to the Heavens was heard around Makkah, the Quraish were quite amazed. Some of them began mocking at Our Beloved Nabee (ﷺ), while others just held their heads in wonder. Then, to test Rasulullah (ﷺ) they began putting all sorts of questions to him, which Our Beloved Nabee (ﷺ) answered calmly and satisfactorily, thus thwarting their attempts of mocking or falsifying him. Realizing this, they now resorted to posing finer and more intricate questions that any person normally would find difficulty in answering, e.g. How many doors were there in the Masjid, (at Baitul Muqaddas) and how many openings (windows) were there in each of the walls, etc. It is only obvious that any person, especially one on a journey does not care to consider all these finer details. However, Allah "raised the curtains" between Nabee (ﷺ) and Masjidul Aqsa, miraculously giving him the full view of the Masjid as though it were right in front of him. Rasulullah (ﷺ) therefore answered these questions perfectly, totally silencing the Quraish who also realised that Rasulullah (ﷺ) had given them a full description of the Masjid.

They then turned to Sayyiduna Abu Bakr (رضي الله تعالى عنه), and asked him, 'Do you believe that Muhammad (ﷺ) could have travelled such a great distance in one night?' Sayyiduna Abu Bakr (رضي الله تعالى عنه) replied, 'I believe not only that, but even the finer things, such as the revelation which Rasulullah (ﷺ) receives day and night from the heavens in such a short span of time, so why should I have difficulty in believing

that he undertook this journey in such a short period?'
It was this strong belief and conviction, which earned Sayyiduna Abu Bakr (رضي الله تعالى عنه) the title of 'Siddique', which means 'Faithful Witness to the Truth.'

QUESTIONS

1) How did the Kuffaar react to the news of the Me'raj?
2) How did they "test" Nabee (ﷺ)?
3) How did Nabee answer the questions?
4) How did Sayyiduna Abu Bakr (رضي الله تعالى عنه) react to the Me'raj?
5) What title did Sayyiduna Abu Bakr (رضي الله تعالى عنه) receive and what does it mean?

LESSON THIRTY THREE
EVIDENCE GIVEN BY THE KUFFAAR EYEWITNESSES

The Quraish on seeing Rasulullah (ﷺ) describe Masjidul Aqsa perfectly, now questioned him thus: 'All right, tell us where are our caravans that had gone to Syria ?' Our Beloved Nabee (ﷺ) then gave a lengthy account of his experiences with the different caravans he had encountered on his way. He said 'I came across one group of people at Rauha, who had lost one of their camels. When I came to their packsaddle, finding no one there, since they were all out in search of the lost camel, I drank some water, which I found in a container. Soon we came upon a caravan of another tribe, and on approaching it, the camel began running from side to side out of fear. This group also had with them a red camel, on whose back were two greyish bags. This camel had fallen down unconscious. The third caravan which we came across at a certain place, had a group of camels, the lead camel of which was sandy coloured and had on it's back a black cloth and two bags. This caravan should be arriving here soon.' The people asked 'How soon will it arrive here?' 'Wednesday', replied Rasulullah (ﷺ). Exactly as he had predicted, that caravan arrived on Wednesday, while the remaining groups also testified to the very things that Rasulullah (ﷺ) had said earlier on.
When the Quraish saw that there was no way in which they could falsify Rasulullah (ﷺ), they resorted to the age-old allegation of branding Our Beloved Nabee (ﷺ) a magician.

QUESTIONS

1) Describe two experiences that Nabee (ﷺ) had on this journey which he used as testimony of his trip.
2) What testimony did the travellers give?

LESSON THIRTY FOUR
ISLAM IN MADINAH

Madinatur Rasool or the "City of the Prophet" is the name of the settlement originally known as Yathrib. It is approximately three hundred and fifty kilometres from Makkatul Mukarramah, and was inhabited by the rival Mushrikeen tribes of the Aus and Khazraj as well as certain affluent Jewish tribes. These Jews were the progeny of earlier Jewish tribes that had come to settle down in Madinah many years earlier for various reasons, one being to await the arrival of the Final Prophet in this area, as prophesied by their learned scholars. It was the custom of these Madinites especially the Aus and Khazraj to visit Makkah during the pilgrimage season as well as to attend the trade fairs in Makkah.

As part of his efforts in making Da'wah and Tableegh Our Beloved Nabee (ﷺ) preached for ten years in Makkah, presenting Islam to one and all and approaching every group. He visited the various outsiders during the Hajj seasons as well as those attending the business centres of Ukaaz and Zul Majaz. Here too he was mocked at, ignored or given endless trouble. However, when Allah willed the spread of Islam, then six people from the tribe of Khazraj, who had come from Madinah heeded the invitation of Our Beloved Nabee (ﷺ) and accepted Islam.

The following year when another small group of people from Madinah accepted Islam, Rasulullah (ﷺ) requested them thus: 'Will you People support and aid me in propagating the word of Allah from Madinah as my base? It has become extremely difficult for me to conduct my mission in the land of Makkah'. Due to clashes between the Aus and the Khazraj

(a rival tribe in Madinah), these newly reverted Muslims asked Rasulullah (ﷺ) to postpone this request for the following year. They felt that if Rasulullah (ﷺ) were to come to Madinah at this stage, all the people would most likely not pledge their allegiance to him, in view of their clashes. These people returned to Madinah, hoping for a solution and for peace to come between them within the year. On their return to Madinah, they recited the Qur'aan in the first Masjid, known as the Masjid Bani Zuraiq.

Allah had willed the spread of Islam in Madinah during that year and the Aus and the Khazraj tribes had sorted out most of their differences, as promised. At the end of the year, they returned to Makkah with a group of ten Khazrajites and two Aus. Since this matter had to be kept strictly secret, it was agreed that they would meet Our Beloved Nabee at the valley of Aqabah which is in Mina. This entire group pledged allegiance (Bay'ah) to Rasulullah (ﷺ) at Aqabah under the cover of darkness. On this occasion Nabee (ﷺ) explained the message of Tauheed, obedience to Allah, the prohibition of stealing, adultery, killing children and casting false allegations. The group pledged to uphold these teachings and this allegiance became known as Bay'atul Aqabah al Ula (First Pledge of Aqabah). When these people returned to Madinah, they propagated Islam to such an extent, that Islam was the only topic discussed in every home.

QUESTIONS

1) Why was the name of Yathrib changed?
2) Give a brief account of the inhabitants of Madinah?
3) How did the people of Madinah come to know about Islam?
4) What assistance did Nabee (Sallallahu alayhi Wasallam) request from the people of Madinah?
5) What is the First Pledge of Aqabah?

LESSON THIRTY FIVE
THE FIRST MADRASAH IN MADINAH AND THE SECOND BAY'AH AT AQABAH

The Aus and the Khazrajites sent a letter to Rasulullah (Sallallahu alayhi Wasallam) stating that Islam is rapidly spreading in Madinah. They therefore require an instructor who can teach the Qur'aan to them, invite people towards Islam, teach them the Shar'ee injunctions, and lead the Salaah for them. Rasulullah (Sallallahu alayhi Wasallam) sent Sayyiduna Mus'ab bin Umair (Radhiallahu Anhu) to Madinah to fulfil this task, thus laying the foundation for the first Madrasah of Islam in Madinah. It was during this period that the first Jumu'ah Salaah was performed in Madinah.

The following year, a large group of people consisting of seventy men and two women came from Madinah for Hajj to Makkah. Rasulullah (Sallallahu alayhi Wasallam), after welcoming them, promised to meet them at Aqabah that night. Late that night Rasulullah (Sallallahu alayhi Wasallam) and his uncle Sayyiduna Abbas (Radhiallahu Anhu) (who had not accepted Islam as yet) met those people at Aqabah. Sayyiduna Abbas (Radhiallahu Anhu) addressed them: 'My nephew (Rasulullah Sallallahu alayhi Wasallam) has always been regarded as the noblest and is held in the highest esteem by his people. If you wish to take him to Madinah, then first be sure that you are able to uphold the agreement, fulfil your covenant, and protect him against his enemies. If you are unable to do so, then do not take on this responsibility and leave him with his people instead'. The leader of the Madinites replied: 'We are taking full responsibility. In fact, this is the very reason we are pledging

this allegiance to him'. On hearing this, Asad ibn Zurara (one of the Madinites), in order to further reinforce their undertaking said: ' O people of Madinah! Wait! Do you even understand the importance of this undertaking? This undertaking means that you must prepare yourselves for war and opposition against all: Arabs and non - Arabs. If you are willing to uphold and fulfil such an agreement, then take the vow or excuse yourselves'. On hearing this all the Madinites cried out in unison: 'We are not prepared to break this agreement under any circumstances.'

They then turned to Rasulullah (Sallallahu alayhi Wasallam) and asked: 'What is the retribution for upholding this agreement?' Our Beloved Nabee (Sallallahu alayhi Wasallam) replied: 'The pleasure of Allah and Jannah'. They said: 'We accept. Give us your hand so that we may pledge allegiance to you'. Rasulullah (Sallallahu alayhi Wasallam) stretched out his hand to them.

QUESTIONS

1) What was the effect of the first Pledge of Aqabah in Madinah?
2) Mention some of the first Islamic activities carried out in Madinah.
3) What was main message in the words of Sayyiduna Abbas (رضي الله تعالى عنه)?
4) What Pledge was given by the Madinites on this occasion?

LESSON THIRTY SIX
LOYALTY TO THE PLEDGE

Before the Madinites departed, Our Beloved Nabee (ﷺ) appointed twelve Leaders from among them, saying "You are responsible to your people just as the disciples of Eesa bin Maryam were responsible to him and I am responsible to my people."

The following morning news of the pledge reached the Quraish who came to the Madinites making enquiries. They were unsuccessful in obtaining any information and the Madinite group soon departed from Makkah. While they were en route to Madinah the Quraish learnt about the Pledge with certainty and immediately despatched search parties in pursuit of the Madinite group. They managed to capture only one of them who was later released by other Makkans who knew him.

Allah Alone knows what effect the attention and few words of Rasulullah (ﷺ) had on these people, that in the very first meeting with him, they were prepared to sacrifice all their wealth, honour and fame for him. This spirit of loyalty was not only limited to them, but was found in their off-spring as well. It is related about Sayyiduna Habeeb (رضی اللہ تعالیٰ عنہ), whose mother, Sayyidah Umme Ammarah was present during this Bay'ah that he (Sayyiduna Habeeb) was taken prisoner by Musailamah Kazzaab, the false prophet. Musailamah inflicted all types of tortures upon Sayyiduna Habeeb, and finally murdered him most cruelly. In spite of this, Sayyiduna Habeeb, never uttered a word against this torture, or against those who pledged allegiance to Nabee, and neither did he express any regret for embracing Islam. The tyrant oppressor

asked Sayyiduna Habeeb (رضی اللہ تعالیٰ عنہ) 'Is Muhammad (ﷺ) the Prophet of Allah?' Sayyiduna Habeeb (رضی اللہ تعالیٰ عنہ) replied: 'Definitely'. Musailamah then asked: 'Do you bear witness to the fact that I too am a Prophet of Allah?' 'Definitely not' replied Sayyiduna Habeeb (رضی اللہ تعالیٰ عنہ). Upon this, Musailamah cut off one of Sayyiduna Habeeb's (رضی اللہ تعالیٰ عنہ) limbs, after which he asked the same question again, and on receiving the same reply, he cut off another of Sayyiduna Habeeb's (رضی اللہ تعالیٰ عنہ) limbs and it carried on in this way until all of Sayyiduna Habeeb's (رضی اللہ تعالیٰ عنہ) limbs were cut off and he was finally martyred. Sayyiduna Habeeb (رضی اللہ تعالیٰ عنہ) was prepared to sacrifice his life, but never did he utter a word against the undertaking, which had been given at Aqabah. The total number of people who pledged allegiance to Rasulullah (ﷺ) on this occasion was seventy men and two women. This became known as Bay'atul Aqabah ath Thani. (The Second Pledge of Aqabah).

QUESTIONS

1) What was the task of the twelve Leaders?
2) Mention the loyalty of the Sahabah to this pledge.
3) Who is Musailamah and what does "Kazzaab" mean?

LESSON THIRTY SEVEN
MUSLIM EMIGRATION TO MADINAH

When the Quraish learnt of the Bay'ah at Aqabah, their anger naturally knew no bounds and they reacted in their usual manner, i.e. stepping up the tortures against the Muslims generally, and Our Beloved Nabee (ﷺ) specifically. Seeing this, Rasulullah (ﷺ) permitted the Muslims to make Hijrah (emigrate) to Madinah. The Noble Sahabah obeyed immediately, and soon they began emigrating secretly, and are referred to as the Muhajireen.

The first to emigrate was Abu Salama, his wife and son. When his wife's family heard about this they prevented her from leaving. Abu Salama's family in turn snatched the infant from her while Abu Salama left on his own. This family remained separated from each other for an entire year until the cruel Makkans allowed the wife and son to finally leave for Madinah. Meanwhile other Muslims left in small groups, until after a period only a few Muslims were left in Makkah.

May the eternal blessings and Mercies of Allah be upon the Muslims of Madinah, the supporters and helpers of the Deen of Allah and of His Noble Prophet (ﷺ). They pledged to support Our Beloved Nabee (ﷺ) when he came to Madinah, but he had hardly set foot in Madinah when they were faced with the first wave of the Muhajireen from Makkah. They opened their hearts and homes to the forlorn and homeless Muhajireen who were arriving in this strange city. As a result of this warm and selfless welcome they accorded to the Muslims of Makkah they are referred to as the Ansaar (helpers).

Sayyiduna Abu Bakr (رضي الله عنه) had also decided to emigrate,

but was prevented by Our Beloved Nabee (ﷺ) due to a special reason: he soon learnt that he was chosen by Our Beloved Nabee (ﷺ) to accompany him on the journey of Hijrah whenever Allah commanded him to emigrate. No sooner had Sayyiduna Abu Bakr (رضي الله عنه) heard this, then he purchased two camels in preparation for the journey, one for himself and the other for Our Beloved Nabee (ﷺ).

QUESTIONS

1) Why did it become necessary for the Muslims to make Hijrah?
2) What sacrifice was given by the first Muhajireen?
3) Why are the people of Madinah referred to as the Ansaar?

LESSON THIRTY EIGHT
OUR BELOVED NABEE'S (ﷺ)
EMIGRATION TO MADINAH MUNAWWARAH

Now that most of the Muslims had left Makkah, the Quraish sensed a new danger and to discuss the gravity of the situation, called a meeting at Darun Nadwa, where they were to discuss the measures to be instituted against Our Beloved Nabee (ﷺ). What worried them was that if the powerful tribes of Aus and Khazraj had united in their support of Nabee (ﷺ) and the Muslims, then this would further strengthen the cause of Islam in the future. They felt that while Our Beloved Nabee (ﷺ) was still in Makkah some steps could be taken to curb the threat of the spread of Islam.

Some suggested that he be tied in chains and imprisoned behind strong iron bars. Others felt it would be better if he were banished from Makkah. The wiser elders cautioned against both these measures, that if he were to be imprisoned, the Muhajireen who had settled in Madinah, would most definitely be filled with sympathy for him and lay siege upon Makkah with the aid of the Ansaar. They would secure the release of Rasulullah (ﷺ) and cause great humiliation and bloodshed for the Quraish. Banishing him will prove to be a greater threat, because he would then increase his support wherever he went through his fine and beautiful "magical" words. He and his sympathisers were thereafter likely to attack Makkah and put an end to them, once and for all. Abu Jahl therefore suggested that the best way to deal with this situation would be to eliminate Rasulullah (ﷺ) by murdering him.

At this point it is important to note that the Mushrikeen of

Makkah had been making every effort for the past thirteen years to thwart the spread of Islam, but despite this Islam only grew stronger. Whether they tried to harm, disgrace, threaten, or tempt Our Beloved Nabee (ﷺ) or any of his followers, it was clear to them that after every failed effort Islam only grew stronger. They failed to realize that the final message of Deenul Islam was in fact from Allah and no amount of opposition to it would succeed since it has Divine support and help. Even today, the enemies of Islam need to realize the same fact which their disbelieving fore bears were blinded to.

This suggestion of Abu Jahl was accepted and a plan was devised to carry out this despicable act. In order that no single person be blamed for the assassination of Rasulullah (ﷺ), it was decided that one man from each tribe be selected to participate in the murder. This would also thwart any effort by the Bani Abde Manaf to avenge the death of Rasulullah (ﷺ). Allah, The Sole Protector, had informed Rasulullah (ﷺ) about the evil plans of the Kuffaar and at the same time commanded him to emigrate to Madinah on the very night they intended to assassinate him. He thus informed Sayyiduna Abu Bakr to be prepared to leave Makkah that night.

Meanwhile a number of youth from the various Quraish tribes had already surrounded the home of Our Beloved Nabee (ﷺ) in such a manner that there existed no possibility of escape whatsoever. As he prepared to leave, Our Beloved Nabee (ﷺ) instructed Sayyiduna Ali (رضي الله عنه) to lie in his bed, and in the morning return the valuables, which had been kept in the safe custody of Rasulullah (ﷺ) to their respective owners.

Thereafter, Rasulullah (ﷺ) emerged from his home, fully facing the kuffaar who had surrounded his house with the intention of assassinating him. He flung a handful of sand in their direction, simultaneously reciting the opening verses of Surah Yaseen. The result of this was that Allah miraculously concealed Our Beloved Nabee (ﷺ) from the gazes of the Kuffaar, as he passed right in front of them and into Sayyiduna Abu Bakr's (رضي الله تعالى عنه) house, where Sayyiduna Abu Bakr (Radhiallahu Anhu) was awaiting him. They then emerged from behind Sayyiduna Abu Bakr's (رضي الله تعالى عنه) house and proceeded in the direction of the Cave of Thaur, which is near Makkah.

QUESTIONS

1) Why was a special meeting called up by the Quraish?
2) Which two suggestions were rejected in the meeting and what was the reason for this?
3) What plan was finally decided upon and how was it to be carried out?
4) Give two reasons as to why Sayyiduna Ali (رضي الله تعالى عنه) was instructed to lie in the bed of Nabee (ﷺ).
5) Which noble quality of Sayyiduna Ali (رضي الله تعالى عنه) stands out in him being left behind by Nabee (ﷺ)?

LESSON THIRTY NINE
STAY IN THE CAVE OF THAUR

On reaching the cave of Thaur, they entered it and hid therein. The Quraish youth meanwhile grew all the more impatient as they waited for Rasulullah (ﷺ) to emerge from the house. A passer by informed them that Nabee (ﷺ) had already left, but they did not believe him because they could see someone wrapped up asleep on the bed of Nabee (ﷺ). They stayed awake all night and by morning, unable to contain themselves any longer, burst into the house of Our Beloved Nabee (ﷺ). They were most astonished to find Sayyiduna Ali (رضي الله تعالى عنه) sleeping peacefully in the bed of Rasulullah (ﷺ) while he was nowhere to be found.

When it dawned upon them, that Rasulullah (ﷺ) had already left, they were disappointed and angry. Search parties were dispatched in all directions to capture Rasulullah (ﷺ). At the same time, a reward of one hundred camels was promised to whomsoever succeeded in capturing Rasulullah (ﷺ). Many people were enticed by this reward, and set out in search of Rasulullah (ﷺ), and even came as far as the actual mouth of the cave. If they had to bend down and look they were sure to spot Rasulullah (ﷺ) and Sayyiduna Abu Bakr (رضي الله تعالى عنه).

It was at this critical point that Sayyiduna Abu Bakr (رضي الله تعالى عنه) was overtaken by grief and fear of Rasulullah (ﷺ) being spotted. Our Beloved Nabee (ﷺ) pacified him in the following words:

"Do not grieve, Allah is with us"

about which the Holy Qur'aan has made special mention.

Allah kept them concealed from the gaze of the Kuffaar, and to throw them even further off track, Allah ordered a spider to weave its web across the mouth of the cave while a pigeon laid an egg right at the entrance, by the command of Allah. Umayya ibn Khalaf, one of the Kuffaar out in the search, noticed this and remarked 'It is impossible for them to be in the cave'. Our Beloved Nabee (ﷺ) and Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) remained hidden in the cave for three days, during which Sayyiduna Abdullah, son of Sayyiduna Abu Bakr, visited them at nights, giving them the daily news of Makkah, while Sayyidah Asma, the daughter of Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہا) brought food for them. The Arabs generally were quite expert in tracing footsteps, therefore Abdullah grazed his sheep very near the mouth of the cave every morning so that his own footprints could be wiped out. By the end of three days, most of the Kuffaar who had gone out in search of Rasulullah (ﷺ) gave up their efforts to search any further.

QUESTIONS

1) Why did Nabee (ﷺ) and Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) not continue their journey on to Madinah the very night they left Makkah, but rather chose to hide in the cave?
2) How did Allah conceal them from the enemy?
3) Point out the great virtue of Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) as indicated in the Qur'aan?

LESSON FORTY
JOURNEY TOWARDS MADINAH MUNAWWARAH

After three days, Aamir ibne Fuhairah, the freed slave of Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) arrived at the cave with the two camels, which Sayyiduna Abu Bakr had specially purchased for this journey. He was accompanied by a non Muslim, Abdullah ibn Ariqeet, who had been hired as a guide, since he knew of a secret route to Madinah Munawwarah. They then set out towards Madinah with Our Beloved Nabee (ﷺ) mounted on one camel, and Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) and the guide on the other.

They had covered a considerable distance when they were caught up by Suraqah bin Malik, one of the few Kaafirs who had somehow been informed about their whereabouts, and was determined to obtain the prize of a hundred camels. Delighted at his find, Suraqah approached them speedily, but his horse suddenly stumbled, throwing him off. Undeterred by this minor accident, Suraqah remounted his horse and continued the chase until he was so close to them that he could actually hear Our Beloved Nabee (ﷺ) reciting the Qur'aan. While Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) turned around to watch him again and again, Our Beloved Nabee (ﷺ) hardly paid any attention to him. When he was really very close to Rasulullah (ﷺ), his horse suddenly stopped and began sinking into the ground. Shocked at this, Suraqah jumped off his horse and began tugging at it, but to no avail, for the horse kept sinking. Overtaken by fear and feeling totally helpless, Suraqah now turned to Rasulullah (ﷺ) begging for mercy. Our Beloved Nabee (ﷺ) made a Dua

and the horse immediately became loose. The spot where the horse had begun to sink started emitting smoke, terrifying Suraqah even more. Not knowing what to do or what might take place next, Suraqah began begging for mercy and offered all his valuable possessions to Rasulullah (ﷺ) who declined the offer saying: 'You have refused to accept Islam, so we are refusing your gifts. However, you could do so much by remaining silent concerning our whereabouts'. Suraqah agreed to this and returned to Makkah where he uttered not a single word about his strange experience with Rasulullah (ﷺ), until he was fully sure that Rasulullah (ﷺ) has reached his destination safely.

QUESTIONS

1) How many people did the party of Nabee (ﷺ) consist of?
2) How did Allah protect Our Beloved Nabee (ﷺ) from Suraqah?
3) What agreement did Rasulullah (ﷺ) reach with Suraqah?

LESSON FORTY ONE
SURAQA'S ADMISSION OF THE PROPHET HOOD

When he was sure that Rasulullah (ﷺ) was no longer in any sort of danger, Suraqah related his strange experience with Rasulullah (ﷺ). He related it to Abu Jahl in the following words: 'O Abul Hakam, (Abu Jahl's former name) By Laat, (One of the idols worshipped by the Quraish) if you were to witness the sinking of the horse into the ground, then you would have no choice but to admit that Muhammad (ﷺ) is indeed a Prophet. I suggest that it would be best for you to refrain from opposing him and prevent others from doing so as well, for I very strongly feel that soon the signs of his success will be so manifest that every person will desire and wish that he should rather have been at peace with him.'

A MIRACLE AT THE HOME OF UMME MA'BAD

During his journey, Our Beloved Nabee (ﷺ) stopped over at the home of Umme Ma'bad, whose sheep would not yield any milk. No sooner had Our Beloved Nabee (ﷺ) passed his hands over the udders of the sheep then they began yielding milk in such large quantities that Rasulullah (ﷺ) and his group were able to satiate themselves thereby. After Rasulullah (ﷺ) had departed, Umme Ma'bads husband came home and was amazed to see the amount of milk being yielded by the sheep. He enquired from his wife as to what had caused this sudden change, to which Umme Ma'bad replied that, a very Noble and honourable guest had passed that way. On hearing this, her husband replied, 'By Allah this person seems to be none other than the Saint of Makkah.' It

is related that Umme Ma'bad and her husband emigrated to Madinah some time later and embraced Islam there.

DA'WAH ALONG THE WAY

Despite the fact that Our Beloved Nabee (ﷺ) was on a very dangerous journey because the enemy had vowed to take his very life should they apprehend him, yet he never abandoned his mission of Da'wah and Tableegh. So sincerely was he dedicated to his course that en route when he was informed about two bandits known as *"Mahanaan"*, (the two disgraced) who lived nearby, he interrupted his journey to extend Da'wah to them. They accepted his message and embraced Islam. Our Beloved Nabee (ﷺ) changed their names to *"Mukarramaan"* (meaning the two honoured).

Likewise he came across Buraida bin Habeeb Aslami and his group en route, to whom he extended Da'wah. This entire group comprising of approximately eighty households embraced Islam and even performed the Eesha Salaah with Our beloved Nabee (ﷺ).

QUESTIONS

1) What effect did the strange experience have on Suraqah and what advise did he give to Abu Jahl?
2) What miracle took place at the home of Umme Ma'bad?
3) Describe Nabee's (ﷺ) dedication to his mission on this journey.

LESSON FORTY TWO
ARRIVAL AT QUBAA

Our Beloved Nabee (ﷺ) soon reached Qubaa, which is a place near Madinah Munawwarah. Ever since they had received the news that Rasulullah (ﷺ) had already left Makkah and was expected to arrive in Madinah, the joy and happiness of the Ansaar knew no bounds. They went out of the town daily to await Our Beloved Nabee (ﷺ) most anxiously. By late afternoon when the heat of the sun became too intense, and there was no sign of Rasulullah (ﷺ) they returned home only to take up their positions the next day. As they prepared to return home one day, after a long day's wait, a Jew who was ascended on a high place was the first to spot the approaching group of Our Beloved Nabee (ﷺ). He knew about the excitement of the people since the past few days as they awaited the blessed arrival of Our Beloved Nabee (ﷺ) and called out: 'He, for whom you have been waiting, has arrived.' Scanning the horizons, they noticed the party of Rasulullah (ﷺ) making its way in their direction. Their delight and happiness on this occasion is beyond description as they surged forth to meet Our Beloved Nabee (ﷺ) and accorded him a most rousing welcome.

It was a Monday the twelfth Rabi'ul Awwal when Our Beloved Nabee (ﷺ) made this glorious and historical entry into Qubaa.

The tribe of the Bani Auf had the honour of hosting him at Qubaa. He remained here for a few days and the first important task he undertook here was to build the first ever Masjid of Islam.

He personally carried the first rock for the construction of this Masjid and placed it at the spot of the construction site followed by Sayyiduna Abu Bakr, then Sayyiduna Umar (رضي الله تعالى عنهم). Thereafter the remaining Sahabah did the same. Our Beloved Nabee (ﷺ) was involved in the building of this Masjid as he carried heavy rocks to the place of construction.

While they were stationed at Qubaa, they were joined by Sayyiduna Ali (رضي الله تعالى عنه), who had been left behind in Makkah by Rasulullah (ﷺ) so that he may return all the valuables of the various people, which had been kept in the safe custody of Rasulullah (ﷺ).

QUESTIONS

1) Describe the excitement of the Ansaar as they awaited the blessed arrival of Nabee (ﷺ).
2) Which tribe had the honour of hosting him?
3) Give a brief account of the construction of the first Masjid of Islam.

LESSON FORTY THREE
ENTRY INTO MADINAH MUNAWWARAH

After the foundation of the Masjid had been laid at Qubaa, the next order issued by Our Beloved Nabee (ﷺ) was that the Islamic calendar be formulated. This honourable task was undertaken by Sayyiduna Umar (رضي الله تعالى عنه), and the Islamic era was declared to commence from the historical Hijri. Muharram was declared the first month of the Islamic year.

On Friday in Rabiul Awwal, Our Beloved Nabee (ﷺ) set out for Madinah Munawwarah. It was the day of greatest joy as the brilliant Sun of Prophet hood dawned upon Madinah. All the inhabitants of Madinah arose early and took up their positions along the route to get a glimpse of the noblest human being, the most Beloved Messenger of Allah (ﷺ) and to welcome him into their lives. As he entered the city, the Ansaar excitedly surrounded his camel and walked along with him. The little girls recited poetry of praise and welcome while others called out the Takbeer out of sheer joy. Some were mounted while others were on foot, and each of them tried to tug at the reins of the camel in order that they may seat it before their own homes, for each one had a burning desire to host Our Beloved Nabee (ﷺ) at his home. The day being a Friday, Rasulullah (ﷺ) dismounted from his camel and performed the Jumu'ah Salaah in the vicinity of the homes of the Bani Saalim.

After the Salaah, Rasulullah (ﷺ) once more mounted his camel and continued his journey through the city. Every Ansaari tribe, whose homes were on that route, offered their homes, their wealth and their lives to Our Beloved Nabee (ﷺ) as he passed them, begging him to take up residence

in their locality. This was Allah's special way of honouring his Nabee who had been driven out by the Makkans from his home and now had every home in Madinah at his disposal. Many even tried to seat the camel by tugging at its reins and making other sounds. Our Beloved Nabee (ﷺ) said to them Leave the camel as it is, for it is guided by Allah' (and will stop wherever it is ordered to stop). As they were passing through the vicinity of the homes of Bani Najjaar, who also happened to be the maternal family of Rasulullah (ﷺ), the camel sat down before the home of Sayyiduna Abu Ayyub Ansaari (رضي الله عنه). This was the home, which Allah had chosen for His Beloved Prophet (ﷺ) to live in. Rasulullah (ﷺ) stayed in this home until a home was built for him.

When Rasulullah (ﷺ) finally settled in Madinah, many Jews and Jewish priests came to visit him. While some embraced Islam, others totally rejected him. Among the other inhabitants of Madinah, who embraced Islam was Sayyiduna Salmaan, who at that time was a slave. In fact, he was of Persian background and his very coming to Madinah was to embrace Islam. It is related by him that he hailed from a family that were devoted and staunch fire worshippers, but he somehow found their religion unacceptable. He therefore escaped and embraced Christianity under a priest. After remaining a Christian for some time, he was informed by a priest that the Final Nabee (ﷺ) is soon to emerge in a land where there is an abundance of date palms. It would be best if he proceeded towards that land and followed the way of life shown by the Final Nabee (ﷺ). He therefore came to Madinah as a slave and began awaiting the emergence of the Final Nabee (ﷺ). After some time he received news that a man claiming to be the Final Nabee has come to Madinah.

Overjoyed at the news, he went to see Rasulullah (ﷺ), and after satisfying himself that this is the Final Nabee (ﷺ), he embraced Islam. Not long thereafter, he obtained his freedom from slavery. Among the prominent Jews who embraced Islam at the noble hands of Rasulullah (ﷺ) were people such as Abdullah ibn Sallaam (a learned scholar), Maymoon bin Yaameen, Huyay bin Akhtab, etc.

QUESTIONS

1) How was the first calendar of Islam formulated?
2) Give a brief description of the welcome accorded to him as he entered the city.
3) Why were the Ansaar tugging at the reins of his camel?
4) Who had the honour of finally hosting Our Beloved?
5) How did Sayyiduna Salmaan Faarsi come to embrace Islam?

LESSON FORTY FOUR
CONSTRUCTION OF MASJID-UN-NABAWI

Until now, there was no official Masjid in Madinah, where the Muslims could perform their Salaah. Whenever the time of Salaah approached, the Muslims used to gather at any place and perform the Fardh Salaah congregationally. When a decision was finally reached that a Masjid be built, the land where the camel of Nabee (ﷺ) finally sat when he came to Madinah, was purchased. This land belonged to two orphans who were being cared for by their uncle. When they learnt that Nabee (ﷺ) intended buying this land they offered it to him at no charge, but he refused. A deal was finally struck with their uncle on the purchase of the land and Sayyiduna Abu Bakr paid the entire sum. Various tasks were assigned to the Muhajireen and Ansaar who assisted in the construction of this Masjid. Once again Our Beloved Nabee (ﷺ) personally carried the bricks and placed them as he recited various verses, and duas. The walls of the Masjid were made of unbaked bricks, the pillars of date trunks and the roof of date palms. The size of the Masjid was approximately ninety square meters. So simple was this structure that when it rained then water used to leak through the roof. This problem was solved by applying thick mud over the date palm roof.

Two additional rooms were attached to the Masjid for Sayyidah Ayesha and Sayyidah Sauda (رضي الله تعالى عنهما). Rasulullah (ﷺ) lived in the house of Abu Ayyub Ansaari for eleven months until the completion of the Masjid and his own living quarters, after which he moved out. Thereafter he and Sayyiduna Abu Bakr (رضي الله تعالى عنه) sent for their families that

were still in Makkah. With the arrival of these families to Madinah, very few Muslims now remained in Makkah. Those who were unable to travel the long journey to Madinah, attempted it, but were overtaken by death while still en route. With the exception of few Madinites the rest had all embraced Islam.

QUESTIONS

1) How did the Muslims conduct their Salaah before the construction of the official Masjid in Madinah?
2) How was land acquired for the building of the Masjid?
3) Give a brief description of the structure of the Masjid.
4) Why did Nabee (ﷺ) move out of the house of Abu Ayyub Ansaari?
5) How many wives did Nabee have at this point in time?

LESSON FORTY FIVE
THE BOND OF BROTHERHOOD AND THE FIRST ATHAAN

The significant number of Muhajireen that had started living in Madinah were undoubtedly faced with a number of difficulties. For a start they had neither any family nor support in this foreign land much less any means of livelihood. Though they were safe from the constant fear and persecution of the enemy they nevertheless needed some form of support in terms of their livelihood, since they had left behind their homes, lands and much of their belongings. On the other hand the Ansaar of Madinah were who also not in the best of financial conditions had promised to support Our Beloved Nabee (ﷺ). Now when the destitute Muhajireen had arrived in Madinah these Ansaar suggested to Nabee (ﷺ) that they would love to share their entire belongings, be it wealth, homes or land equally with the Muhajireen brothers. In order to facilitate this, Our Beloved Nabee (ﷺ) instituted a bond of brotherhood between each Muhaajir and Ansaar, whereby the one was declared a brother of the other. It was the responsibility of the Ansaar to take care of his Muhaajir brother and both were to assist each other especially in times of need. This unique and historical bond was known as "Muwakhaat"

Nowhere in the annals of history is such a glorious example to be found where the locals welcomed outsiders not only into their town, but into their homes. The Ansaar vied with each other to have the Muhajireen live with them to such an extent that upto three Ansaar clamoured to have one Muhaajir live with them, not as temporary guests but as

permanent residents with such warmth. They included them in their belongings with such preference, sincerity and love that is not even found among blood brothers. Nothing was expected in return except the pleasure of Allah. Allah praised this most noble gesture of the Ansaar in the following words,

"They love those who sought refuge with them and they harbour no desire for what has been given to them (Muhajireen), and they prefer them above themselves though they are poverty stricken."

Some years later when the Muhajireen were of better means, they offered to repay the Ansaar, who flatly refused the offer. This extraordinary spirit of sacrifice and sympathy was the result of the beautiful teachings brought by the compassionate Nabee of Islam. (ﷺ)

THE ATHAAN

With the establishment of the Masjid as the central point of congregation, a need was felt to adopt some means whereby all the inhabitants of the locality could be called to the Masjid at fixed times. At a special meeting called to discuss this issue, some of the suggestions tendered were: The beating of drums, the blowing of a bugle, or rising of smoke through lighting a fire. None of these suggestions seemed acceptable since they were the practices of other religions. The matter remained unresolved and in the meanwhile a Sahabi, Abdullah ibn Zaid (رضي الله تعالى عنه) had a dream wherein he was taught the words of the Athaan. When he related this dream to Nabee (ﷺ), he confirmed this to be true a dream and then appointed Sayyiduna Bilal (رضي الله تعالى عنه) to call out these words, thus honouring him as the first Muezzin of Islam. As the Athaan was being called out, Sayyiduna Umar (رضي الله تعالى عنه)

came rushing to the Masjid stating that he had a dream wherein these exact word were taught to him as well.

QUESTIONS

1) Why were the Muhajireen in such a state of poverty?
2) What offer did the Ansaar make to Nabee?
3) Describe the institution of "Muwakhaat".
4) Why did Nabee (ﷺ) not accept the various suggestions pertaining to the call to Salaah, and what lesson can be drawn from this?
5) How did Allah guide the Muslims towards the method of Athaan?

LESSON FORTY SIX
THE FIRST YEAR OF HIJRI
LEGITIMACY OF JIHAAD

The first fifty-three years of the Blessed life of Our Beloved Nabee (ﷺ) have been discussed very briefly thus far. A question arises at this point: **'What caused Islam to spread at such a rapid and magnificent pace, that since its inception until the Historical event of Hijrah, such a large group of people from the various tribes of, not only Makkah, but also other outlying areas accepted Islam with such zeal and enthusiasm? Why had they expressed such love for Islam and the Prophet of Islam that they were prepared to sacrifice their wealth, families and even their own lives for the cause of Islam?'**

What had caused this after all? Were they forced by some Governmental authority, or were they lured by some temptation? Alternatively, was it the thought that the Muslims are a very prestigious group, that they accepted Islam in order to enjoy that prestige, or were they forced to embrace Islam by the sword? If we study the pure and noble teachings and lifestyle of Our Beloved Nabee (ﷺ) (May my parents be sacrificed for him), we will find that the answer to all the above questions, without any doubt, is in the negative! It is simply impossible for an orphan- who became an orphan even before he was born - who was deprived of motherly love at the tender age of six; in whose home the fire had not burned for months on end as a result of poverty; and whose household never enjoyed a full meal; whose own near and dear relatives became his bitterest enemies simply because he proclaimed the Truth, to ever rule forcefully or

tyrannically over a nation, or tempt anybody, or force anybody at the point of a sword to accept that what he preached!

Besides this, history bears ample and irrefutable proof that even during the first thirteen years of Nubuwwah, when Islam had already become a powerful force, on account of the many rich and influential persons having joined it, never did Islam or, the Prophet (ﷺ) ever harm or harass anybody. Muslims were not even permitted to retaliate in the face of the severe torture and persecution they were being subjected to, at the hands of the tyrant Kuffaar leaders. The Kuffaar had all the power and strength at their disposal, which they used to the best of their advantage to harass Our Beloved Nabee (ﷺ) and even attempted to assassinate him. The banishment into the Gorge of Abu Talib for a period of three years, the constant torture and atrocities meted out to Our Beloved Nabee (ﷺ) and the Muslims, are only but a few of the many things the Muslims had to suffer about which mention has been made of.

The books of history are filled with gruesome accounts of Muslim suffering. Yet, in the face of these hardships, the Muslims were ordered by the Qur'aan to exercise patience and steadfastness. In no way were they permitted to retaliate. Yes, the only form of Jihad at that time which the Muslims were ordered with, was to invite these very Kuffaar torturers towards the Truth, "And invite unto the Path of your Rabb with wisdom and noble advice".

Further, should the occasion for dialogue or debate arise, the Qur'aan ordered them to reason with the Kuffaar in the noblest manner. "And engage them in debate in the best way". Never were they to resort to abusive language or to any other violent methods in order to overcome the Kuffaar.

It should also be borne in mind that until now, all those people who were being tortured mercilessly at the hands of the Kuffaar on account of them being Muslims and followers of the Noble Prophet (ﷺ), had not done so (embraced Islam) under compulsion, neither were they lured by any temptation. They did so at their own free will after having seen the Truth. They were granted guidance by Allah. Will those enemies of Islam who are at pains to deny and negate the Truth of Islam refrain from blatantly accusing the Muslims of having spread Islam by the sword? Will they answer this question as to who after all had lifted the sword, and forced these brave and gallant soldiers of Islam to embrace Islam, that no sooner had they entered the fold, were prepared to protect and safeguard the honour of Islam, even if it meant giving their lives in the process?

Will they inform us as to who had lifted the sword on Sayyiduna Abu Bakr, Umar, Sayyiduna Uthmaan and Ali, forcing them to embrace Islam?

Who forced Abu Zarr, Unais, Dhammaad and Tufail ibne Amr ad Dausi as well as their entire tribes into accepting Islam? (رضي الله تعالى عنهم)

What about the Bani Abdul Ash'hal tribe and all the Ansaar of Madinah, who not only accepted Islam, but even invited Our Beloved Nabee (ﷺ) over to Madinah, pledging to sacrifice their lives for him, if need be?

Who forced Sayyiduna Buraidah Aslami to take a group of eighty households people to meet Nabee (ﷺ) on the journey of Hijrah with the sole object of embracing wholeheartedly?

Which splendid sword was used to pressurise King Negus (Najashi) of Abyssinia into the fold of Islam, despite the

glorious and exalted position he held among his people?

Just who forced Abu Hind, Tameem and Naeem to travel all the way from Syria to Madinah and throw themselves at the feet of Our Beloved Nabee (ﷺ) for the Cause of Islam?

Who forced the Christians of Syria and Najraan to come in delegations to embrace Islam at the hands of Nabee (ﷺ)? In fact there was a constant flow of big and small delegations arriving in Madinah to enquire about Islam and not only did they embrace it, but on returning to their respective localities invited their own people to Islam? Were they forced? In fact no messenger was sent to call them over to Madinah.

The list of these gallant sons of Islam is unending and the books of history are full of accounts which prove beyond any doubt, that ISLAM WAS NOT SPREAD BY THE SWORD!

QUESTIONS

1) Which form of Jihad was practiced during the Makkan era?

2) How would you prove that the spread of Islam was not through violent means?

LESSON FORTY SEVEN
THE SPREAD OF ISLAM IS NOT DEPENDENT ON THE SWORD

Jihad does not mean that a sword is placed on the necks of the Kuffaar and it is said to them 'Accept Islam or else...!' Neither was any other compulsive method used for forcing people into Islam. It never was the object of Jihad to forcefully bring people into the fold of Islam, for the very meaning of the word "Islam" is 'to voluntarily submit one's self and one's beliefs to Allah's commands'. Embracing Islam is a matter of accepting with one's heart and no weapon has been created up to this day that can compel any heart into believing anything.

Jihad simply means to struggle for the elevation and implementation of the Divine Commands and teachings. This struggle is carried out at different levels, from one's self to his family, community and mankind as a whole. There is no end point in this struggle as it is meant to be continuous and ceaseless and falls within the category of Ibaadah. Side by side with Jihad are the laws of Jizya, which provide for the equal protection of Kuffaar property and lives under Islamic rule. The laws of Jizya are sufficient proof that even after the Muslims conquered a country they never forced anyone into embracing Islam. Therefore if the object of Jihad is realized in an unbiased light, and its pros and cons weighed accordingly, then the conclusion one will reach is that if any religion gains adherents through forceful and oppressive means then it cannot be regarded as true. On the other hand, no religion will be regarded complete if it is devoid of politics, and politics is incomplete if it lacks military might.

That doctor who only knows how to apply ointment to a wound, but is unable to operate and treat rotting and decaying limbs, will most definitely be regarded as unqualified in his field. In the same light when the body of this universe became contaminated by poisonous and destructive germs of Kufr and particularly Shirk, it subsequently took on the form of a sick body. Then Allah Ta'ala, through His Mercy and Compassion sent a reformer, a sympathetic spiritual physician in the form of Rasulullah (ﷺ), who continuously worked on this contaminated body for a period of twenty three years thus rectifying and reforming all those affected parts. After all these efforts, there still remained those parts that had become totally rotten and decayed beyond the point of ever being cured. They served no purpose other than posing the threat of further contaminating other parts. Wisdom and true compassion thus demanded that these useless parts be removed totally.

This is how Jihad should be viewed, whether it is defensive or pre-emptive. It is for this very reason that even during the very thick of the battle, Islam only permits the killing of those persons whose "illnesses are of a contagious nature", and not the rest. Those who devise various schemes with the intention of annihilating Islam and the Muslims, and are in the forefront of battle ranks with the same motives, are to be killed. Their families, sympathisers, wives and children and religious elders are to be all spared so much so, that even those who had been forced into battle against their wishes are also spared. Has this not been the practice of any government throughout the ages to act against those who deliberately engage in subversive activities, so as to allow the rest of the people to live peacefully?

Sayyiduna Ikramah (رضي الله تعالى عنه) relates that during the Battle of Badr, Rasulullah (ﷺ) issued an order to his men, that should any of them confront the Banu Hashim during the course of the battle none of them should be killed for they (the Banu Hashim) had been forced into battle contrary to their wishes.

Similarly, an order to the effect was issued, that those among the Kuffaar who were known to have had a good character and led a decent life were also to be spared.

While en route to Makkah, on the occasion of the Conquest of Makkah, Our Beloved Nabee (ﷺ) was confronted by a person who addressed him thus: 'If your object of waging war is to capture beautiful women and red camels then lay siege upon the Banu Mudallij, for they have an abundance of these'. Our Beloved Nabee (ﷺ) replied, 'Allah has ordered me not to attack the Banu Mudallij for they maintain good relations.'

Sayyiduna Ali (رضي الله تعالى عنه) related: I was with Rasulullah (ﷺ) during one battle when I was charged with the duty of executing a few prisoners. As I was about to carry out the execution, Jibraeel (عليه السلام) came to Rasulullah (ﷺ) and told him to execute only six of the prisoners and spare a particular one. Rasulullah (ﷺ) enquired as to the reason, which was given to him by Jibraeel (رضي الله تعالى عنه) as thus: He is a very generous person and has noble character. Rasulullah (ﷺ) asked him, 'Are you saying this from your own side, or is it a command of Allah?' Jibraeel (عليه السلام) replied: 'Allah has commanded me'.

History likewise bears testimony to the fact that people following other religions were left to practice their religion

and neither were they nor their places of worship, or religions harmed in any way.

One of the branches of Jihad in Islam is referred to as "Qitaal" which entails actual warfare. This is practiced for one of two reasons:

a) ***Defensively*** – when the Muslims were attacked by outside enemies and were forced to repel them to protect their own lives, property and Deen. This form was also employed when Muslims who were out spreading the word of Allah were faced with resistance by forces that prevented them from their mission through warfare.

b) ***Pre-emptive or offensive*** – when the Deen of Islam and Mus- lims are under threat by the might and power of the enemy who is known to be devising schemes to wipe out Islam and spread chaos, oppression and falsehood then, pre emptive attacks are carried out against such trouble mongers. It is important to note that Qitaal is not the object of Islam, but rather a necessity that is resorted to temporarily if and until conditions warrant it. Once the need is over, it ceases. The books of Islam detail the strict etiquettes and moral discipline under which "Qitaal" takes place:

To go out taking Allah's name, to refrain from arrogance, internal discord , disobedience of Allah and His messenger, boastfulness in cases of numerical superiority or superior equipment , despondency when in small numbers and being ill- equipped, taking along instruments of sinful entertainment, destroying or looting property, taking lives and honour of innocent people and fleeing from the battleground. Also, to be continuously engaged in Allah's

remembrance, remaining steadfast and exercising Sabr at the time of difficulty, expressing Allah's gratitude upon victory etc.

The object of Jihad therefore, be it pre-emptive or defensive, is only to spread noble character, protecting Islam and removing the hurdles and obstacles that are placed in the way of making Tableegh and Da'wah for the goodness and betterment of mankind.

These incidents sufficiently prove that Islam and the Muslims never had any intention to plunder and loot the property of the Kuffaar when waging Jihad against them, as has been alleged by the West. In addition to that, it should also be borne in mind, that while on the one hand, defensive Jihad is Fardh for the protection of Islam, on the other hand, pre-emptive Jihad will also be Fardh till the day of Qiyamah, as a precautionary measure if the need arises, as well as to remove any hurdles which may come in the way of Tableegh. The object of Jihad is not to force anyone into embracing Islam against their will, since it has been seen time and again, even during the thick of a battle, Islam has granted equal protection to the lives, property and honour of the Kuffaar.

Finally, in order to establish peace and order on the face of the earth, it is imperative that the weak and oppressed be liberated from the cruel clutches of insensitive tyrants, and this can be achieved effectively through Jihad, be it compulsive or defensive.

After having adequately justified the need for Jihad, we now revert to the actual lessons in this regard. The Muslims began waging Jihad soon after the Hijrah as per the Divine Command of the Qur'aan.

Our Beloved Nabee (ﷺ) participated personally in many of these expeditions, while in others he dispatched armies under the leadership of an Ameer. The historians have categorised the expeditions into two types. The first is known as 'Ghazwa' while the second is called 'Sariyya'. Those battles in which Our Beloved Nabee (ﷺ) personally participated are termed 'Ghazwa' while 'Sariyya' are those expeditions in which he did not participate. The total numbers of Ghazwas are twenty-three, out of which fighting took place in only nine, while a total of forty three Sariyyas took place.

QUESTIONS

1) What is Jihad?
2) What is the objective of Jihad?
3) What is the difference between Jihad and Qitaal and what is the duration of each.
4) What is the difference between defensive and pre-emptive Jihad?
5) What is Jizyaa and what does it prove?

LESSON FORTY EIGHT

IMPORTANT GHAZWAS AND SARIYYAS

First Sariyya under the leadership of Sayyiduna Hamza (رضی اللہ تعالی عنہ)

Seven months after the Hijrah, in the month of Ramadhaan, Rasulullah (ﷺ) despatched an army under the leadership of Sayyiduna Hamza (رضی اللہ تعالی عنہ). He set out with this army consisting of thirty Muhajireen and proceeded towards the coast where they were instructed to intercept a group of the Quraish. As they confronted each other, and were about to go into battle, a Kaafir intervened and halted the battle. In this battle, Sayyiduna Hamzah (رضی اللہ تعالی عنہ) was given a white flag by Rasulullah (ﷺ).

Sariyya under the leadership of Sayyiduna Ubaidah ibnul Haarith (Radhiallahu under the Anhu)

During the month of Shawwal, an army consisting of sixty Muslims, under the leadership of Sayyiduna Ubaidah ibnul Haarith (رضی اللہ تعالی عنہ) was despatched towards Batn Rabigh, in pursuit of Abu Sufyaan. It was during this battle that Sayyiduna Sa'd bin Abi Waqqaas (رضی اللہ تعالی عنہ) fired the first-ever arrow in the history of Islam.

First *ghazwa* to Abwaa

This was the first expedition in which Our Beloved Nabee (ﷺ) participated. In the beginning of Safar in the second year of Hijri, Rasulullah (ﷺ) accompanied by approximately sixty Muhajireen and no Ansaar advanced on a group of the Quraish and Banu Dhamrah. The flag bearer during this expedition was Sayyiduna Hamza (رضی اللہ تعالی عنہ) while Sayyiduna Sa'd

ibn Ubadah (رضي الله عنه) was appointed the deputy of Madinah during Nabee's (ﷺ) absence. The Quraish managed to escape while the Banu Dhamrah entered into a peace agreement with Muslims under some of the following terms: They will not engage in battle with the Muslims, nor assist the enemy against the Muslims, nor deceive them. They would also assist the Muslims in times of need. No fighting took place during this expedition.

QUESTIONS

1) Under whose leadership did the first Islamic expedition take place and what was the outcome?
2) In which expedition and by whom was the first arrow fired?
3) Which was the first expedition in which Our Beloved Nabee (ﷺ) participated, and what was the result of this expedition?

Map: Various battles and maps

LESSON FORTY NINE
SECOND YEAR HIJRI
TAHWEELUL QIBLAH (THE CHANGING OF THE QIBLA)

One of the most important changes took place in the history of Islam during this year, namely, the Qiblah of the Muslims was changed from the direction of Baitul Muqaddas towards the Ka'bah which is the First House of Allah, built on the face of the earth. It was not only the Command of Allah that the direction be changed thus, but all along this had been the ardent wish of Our Beloved Nabee (ﷺ) that he could face the Ka'bah and perform Salaah.

At the end of Sha'baan Allah revealed the Qur'aanic verses declaring the fasts of Ramadhaan as fardh. Until now the only fardh fast that was observed was that of Aashura, which was now declared optional.

Two days before the end of Ramadhaan the verse regarding Sadaqatul Fitr and the Eid Salaah was revealed. In this very year the command for Eidul Adha was also revealed, as was the order of sending salutations upon Our Beloved Nabee (ﷺ).

During this year, Our Beloved Nabee (ﷺ) despatched an army under the leadership of Abdullah bin Jahsh towards Nakhla, where they were to intercept a caravan of the Quraish. It so happened that the day they confronted this Quraish group, was the 1st of Rajab, and Rajab is amongst those months in which battle is not permitted. The Muslim army was under the misconception that the date was the 30th of Jamadul Akhir and therefore attacked the Kuffaar, with the result that the leader of the Kuffaar was killed. Two others were taken captive and a handsome booty fell into the hands of the Muslims, who returned to Madinah and gave an account of what had transpired. Our Beloved Nabee (ﷺ) reprimanded the Sahabah for having carried out the attack during the month of Rajab. The booty taken by the Muslims during this attack

was the first ever in the history of Islam, and was distributed by Rasulullah (ﷺ) with the booty taken during the battle of Badr, which was fought a few months later.

QUESTIONS

1) What is the meaning and significance of "Tahweelul Qiblah"?
2) Which other important injunctions were revealed during this year?
3) Why was it not permissible to fight in the month of Rajab?
4) What do you understand by "booty"?

LESSON FIFTY
THE BATTLE OF BADR

About seventy miles from Madinah lies the village of Badr, nearby which is a well carrying the same name. The first major battle of Islam was fought near this well in the second year of Hijri. Hereunder follows a brief account of this historical battle:

The Quraish of Makkah enjoyed a great deal of power and prestige, mainly due to their links with the flourishing land of Shaam (Syria) since it was from there that they acquired most of their merchandise, which kept the wheels of trade turning in Makkah. In order to weaken them economically, it was necessary to employ a political strategy that would severe this crucial link between them and Shaam. The Muslims did not have to wait very long for such an opportunity, because in the second year of Hijri, Our Beloved Nabee (ﷺ) was informed that a massive Quraishi caravan fully laden with goods was returning from Shaam (Syria) and was proceeding towards Makkah. Rasulullah (ﷺ) immediately formed an army of three hundred and thirteen Muslims consisting of Muhajireen and Ansaar and personally set out with them on the second of Ramadhaan with the object of intercepting this caravan. After reaching Rauha, which is approximately forty miles south of Madinah, the Muslim army set up camp. Abu Sufyaan, the leader of the Quraish caravan, received news of the Muslim army, which was lying in wait for him, and sensing danger of an attack immediately diverted his entire caravan from the route on which the Muslims had encamped and proceeded towards Makkah along the coast. At the same time he also despatched a messenger ahead of the caravan to inform the Makkans of the impending attack, and

that a strong army be sent immediately to protect the caravan. On receiving this news the Quraish of Makkah, who were always scheming against the Muslims in one way or the other, were only too keen to go out and confront the Muslims. They sent forth a massive army consisting of nine hundred and fifty men, seven hundred camels and one hundred horses. The senior and influential leaders of the Quraish also accompanied this army. On hearing this news, Our Beloved Nabee (ﷺ) immediately held consultation with his Noble companions about the change in the conditions, since according to the initial plan they had set out to merely intercept a caravan and were not expecting a full fledged war. The Noble Sahabah responded by pledging their lives and property for the cause of Islam. Among the participants in the Muslim army, there were two very young children and therefore Rasulullah (ﷺ) prevented them from participating in the battle. This upset the children greatly who began insisting that they would very much want to participate. Their zeal was so great that Our Beloved Nabee (ﷺ) finally permitted them to participate. The Noble Sahabah encouraged him in various ways:

The leader of the Khazraj tribe from the Ansaar stood up and proclaimed:'By Allah if you command us to jump into the sea we will obey most readily'.

Sayyiduna Miqdaad said: 'O Rasulullah (ﷺ) we will fight on your right and on your left, in front of you and behind you.'

After hearing these and many other encouraging words of support, Rasulullah (ﷺ) gave orders for the army to proceed. When they reached Badr, they learnt that Abu Sufyaan had made a safe getaway to Makkah on an alternate route, while the Kuffaar of the Quraish had already arrived

and were encamped at the other end of Badr. The Kuffaar were bent on continuing the battle at the insistence of Abu Jahl, despite the fact that there no longer remained any need for them to do so, since the caravan of Abu Sufyaan had already reached Makkah safely. Many of the Kuffaar leaders tried to persuade Abu Jahl to call off the battle, but he was adamant that since they had made such elaborate preparations for the war they should go ahead with it as planned. Further, the idea that they were very well equipped and greater in number made Abu Jahl all the more determined to fight, since he was sure that they would be victorious against the Muslims, who were not only small in number, but also very poorly equipped.

The Muslims having learnt of the determination of the Kuffaar to push ahead with the battle proceeded towards the battlefield to confront the enemy. When they reached the battlefield they found that the Kuffaar were at an advantage since they had occupied that part of the battlefield where the ground was firmer and they also had easy access to all the wells and waterholes which they had taken control of. The Muslims on the other hand, were forced to take up position on the other part of the battlefield where the ground was very soft and unstable in addition to having no water, placing them at a greater disadvantage.

Map: Battle of Badr

QUESTIONS

1) With what intention did the Muslims of Madinah come out on the occasion of Badr?
2) What was the strategy behind this expedition?
3) Why did Nabee (ﷺ) consult with his companions, and what was their response?
4) How did it happen that both armies soon faced each other at a place called Badr?
5) Why did Abu Jahl insist on war when there no longer remained any need for it?
6) Describe the positions of both the armies and the disadvantaged position of the Muslims.

LESSON FIFTY ONE
DIVINE HELP

Despite the odds being heavily against the Muslims, Allah had already promised help and victory to the Muslims, which they began witnessing in a short time. Firstly, a heavy rain was sent to the Muslims, with which they quenched their thirst and collected the remaining water in containers and little ponds. The rain also hardened the soft ground upon which the Muslim army had set up camp. The Kuffaar on the other hand suffered the brunt of this same rain, which softened the ground on their side to such an extent that it became extremely difficult to walk on. The waterholes, and wells, which they had taken control of, also became very muddy because of the heavy rain, that the water no longer remained drinkable.

It was Friday morning the 17 of Ramadhaan and Our Beloved Nabee (ﷺ) personally supervised the forming of the battle ranks in such a manner that though they were small in number, the Muslims now stood and faced the enemy like a solid wall.

At such a critical moment as this, when three hundred and thirteen men are facing a huge well equipped army, it is only obvious that if a single person turns up and offers his assistance to the weaker side they would most readily accept his offer. However, Islam prefers word of honour above everything else, for as the battle was about to commence, two Sahabah turned up to participate in the battle and related an incident to Rasulullah (ﷺ). They said that en route to the battlefield they were intercepted by the Kuffaar, who had prevented them from proceeding towards the Muslim camps since it was their intention to aid the Muslims. In order to secure their release from the Kuffaar, the two

Sahabah gave them the assurance that they would not participate in the battle, upon which they were allowed to continue. Our Beloved Nabee (ﷺ) on hearing this, prevented them from participating in the battle, since that was what they had promised to the Kuffaar and that is what they were to abide by. Rasulullah (ﷺ) then declared, 'We will honour our promises under all circumstances, and the help of Allah is sufficient for us'. Thereafter three brave men from amongst the Quraish army came forward and challenged the Muslims who immediately responded by sending out three of their own brave men, viz, Sayyiduna Ali, Sayyiduna Hamza and Sayyiduna Ubaidah (رضي الله تعالى عنهم). The fight between this little group was over in a short while with all three of the enemies dead and Sayyiduna Ubaidah critically injured. Sayyiduna Ali (رضي الله تعالى عنه) carried him to Our Beloved Nabee (ﷺ) who placed Sayyiduna Ubaidah's head on his thigh and wiped off the dust from his face with his own blessed hands. As he began breathing his last he enquired from Rasulullah (ﷺ) 'Have I been deprived of martyrdom?' to which Our Beloved Nabee (ﷺ) replied, 'No, in fact you are a martyr and I am witness to it.' When he finally passed away, Our Beloved Nabee (ﷺ) personally went into the grave and buried him with his own noble hands, an honour enjoyed by no other Sahabi.

QUESTIONS

1) How did Allah assist the Muslim army?
2) Why did Nabee (ﷺ) prevent the two newly arrived Sahabah from fighting and what lesson do we learn from this?
3) Describe the Muslim ranks.
4) Define a martyr.

LESSON FIFTY TWO

COURAGE AND GALLANTRY DISPLAYED BY THE NOBLE SAHABA

The battle soon thereafter went into full swing with both sides fighting fiercely. During the course of the battle, it was seen that men from both sides were actually fighting against their near and dear ones. For example, Sayyiduna Abu Bakr (رضي الله تعالى عنه) fought on the side of the Muslims, while his own son who until then had not accepted Islam, was fighting on the side of the Kuffaar. While Utbah fought on the side of the Kuffaar, his son was fighting for the Muslims; the same can be said about Sayyiduna Umar (رضي الله تعالى عنه) whose uncle was fighting on the Kuffaar side. Our Beloved Nabee (ﷺ) was not only involved in commanding the army, but was also making Dua to such an extent that he was in prostration, crying and beseeching Allah to grant victory to the Muslims.

DEATH OF ABU JAHL

The deep-rooted hate, which the evil Abu Jahl had harboured against the Muslims and his perpetual schemes, aimed at discrediting Islam and Rasulullah (ﷺ) was no secret, and even youngsters from amongst the Ansaar of Madinah had come to hear about the villainy of this Firoun. During the battle, two young Ansaar, Sayyiduna Mu'aaz and Sayyiduna Mu'awwaz, who had heard about the enmity harboured and perpetrated by Abu Jahl against Our Beloved Nabee(ﷺ), made a vow that they would, on this very day either kill this enemy of Rasulullah (ﷺ) or be killed in the process. When they were finally shown the whereabouts of Abu Jahl, they took after him in hot pursuit and in no time had him thrown off his horse, after which they carried out their attack on him,

leaving him lying on the ground bleeding and dying. While this attack was being carried out, Ikrama ibn Abu Jahl (who had not accepted Islam until then) came to the aid of his dying father and struck such a severe blow to the arm of Mu'aaz with his sword that it was left hanging by a flimsy piece of skin. Sayyiduna Mu'aaz, not concerned about this fatal injury in the least, immediately gave chase to Ikrama, but finding it very difficult to continue fighting with this injured arm which he sometimes threw over his shoulder and which sometimes just hung loosely, finally placed it under his foot and ripped it off totally, after which he continued to fight. As for the other brother, Mu'awwaz he continued fighting until he was crowned with martyrdom. The amazing courage and gallantry displayed by the Sahabah during this battle is a manifest example of their strong Imaan and the subsequent help of Allah Ta'ala.

QUESTIONS

1) What does it tell you that close family members fought against each other in this battle?
2) Give some examples of this.
3) Why did two young Ansaar so greatly want to attack Abu Jahl?
4) What injury did they suffer in the process?

LESSON FIFTY THREE
A GREAT MIRACLE - AND THE DESCENSION OF ANGELS

By the command of Allah, Our Beloved Nabee (ﷺ) flung a handful of tiny pebbles in the direction of the Kuffaar forces, and Allah alone knows what effect this action of Rasulullah (ﷺ) had on them. They were soon thrown into total disarray and utter confusion, not knowing where to run or what to do next. Our Beloved Nabee (ﷺ) issued a simultaneous order to the Muslims to launch a full-scale attack. As the Muslims surged forth, Allah Ta'ala further strengthened them by sending down Angels from the skies, who fought on their side, thus fulfilling His Promise of Divine Help. The coming down of the angels further strengthened the hearts of the believers increasing their courage, while striking awe and fear in the hearts of the enemy increasing their fear.

The senior leaders and commanders of the Quraish were killed among whom were Abu Jahl, Umayyah ibn Khalaf and his son, Utbah bin Rabi'ah and others. Approximately seventy men from the Kuffaar were killed while an equal number were taken captive. The Muslims lost fourteen soldiers, i.e. six from the Muhajireen and eight from the Ansaar. The corpses of the enemy leaders were dumped in a disused well while the remainder were buried.

This entire battle, from start to finish was an open miracle of Islam, for how could it ever be possible for the tiny Muslim army to emerge as the victors. Despite the fact that the Muslims were so small in number, only three hundred and thirteen ill equipped men, and two horses on their side, yet

they dealt a crushing defeat to the huge, well-equipped Kuffaar army. Western Historians are at a loss to explain this strange phenomenon. In simple words, what they have yet to learn is that Victory and Help, Success and Failure, is not dependant upon horses, equipment and large numbers of men, but instead, is in the control of an UNSEEN POWER!!! The worshippers of material strength will NEVER understand this!

KINDNESS TOWARDS THE KUFFAAR PRISONERS

When the prisoners of war from the battle of Badr were brought to Madinah Munawwarah, Our Beloved Nabee (ﷺ) distributed them in groups of twos and fours to the Muslims with an emphatic order that they be treated with kindness and be kept in comfort. The Sahabah obeyed this order and treated their prisoners with such amazing kindness that while they fed the prisoners the best food, they themselves lived on dates only. No type of difficulty or torture was allowed to be perpetrated upon them according to the strict orders of Our Beloved Nabee (ﷺ). In the words of Abu Aziza, one of the prisoners, who also happened to be the brother of Sayyiduna Mus'ab ibn Umair, 'I had been handed over in the care of one of the Ansaar, who used to give me all the food he had, while he himself sufficed on dates only.'

Beside these prisoners if a study is made of the treatment of other prisoners in Islam then we find the same example being followed. The noble teachings of Islam and the compassionate conduct of Our beloved Nabee (ﷺ) is an ideal example for the world to follow with regards to the issue of prisoners. Below are some examples:

Our Beloved Nabee (ﷺ) instructed that if a number of prisoners have been captured from one family, then they should be kept together and not separated.

Thumama ibn Uthaal was a leader of his tribe, who had not only vowed to kill Rasulullah (ﷺ), but on one occasion murdered a group of Sahabah, making him a most wanted man by the Muslims. It was not long before he was taken captive while en route to Makkah and was tied to a pillar in the Masjid. When Nabee (ﷺ) saw him, he ordered that food and milk be sent to him as long as he was imprisoned . Thumamah was the recipient of the kindness of Our Beloved Nabee (ﷺ) whom he had vowed to kill. Our Beloved Nabee (ﷺ) enquired from him as to how he was faring, to which Thumamah replied, "If I am killed I will be avenged, if I am freed I would be grateful and if I need to be ransomed I will pay the ransom." He was freed after three days unconditionally and embraced Islam willingly. He was granted further forgiveness for his action of having murdered the Sahabah, on account of the fact that embracing Islam wipes out all previous sins.

On the occasion of Hudaibiah, seventy persons who were taken captive by the Muslims were set free without any ransom.

As for the prisoners of Badr after consultations amongst the Muslims, it was decided that, the prisoners be released in lieu of ransom.

QUESTIONS

1) Mention three miracles that were seen in aid of the Muslims.
2) How many fighters were killed on both sides?
3) How do you explain the Muslim victory despites all odd being against them?
4) Give a brief account of Islam's teachings on treatment of prisoners and compare it to the atrocities of present day Kuffaar prisons?

LESSON FIFTY FOUR
EQUALITY IN ISLAM

Sayyiduna Abbas (رضي الله تعالى عنه), the uncle of Rasulullah (ﷺ) was amongst the prisoners of Badr and had not embraced Islam until then. He was forced into battle against his wishes and nevertheless was captured as an enemy. During the night Our Beloved Nabee (ﷺ) heard him moaning and groaning because his hands had been tied too tightly, causing him pain. No sooner had Our Beloved Nabee (ﷺ) heard these sounds, he became restless and lost all sleep. When the people noticed this and enquired from him as to what the matter was, he replied, 'How can I ever sleep when I am able to hear the groaning and moaning of my uncle'?

Despite of this Rasulullah (ﷺ) did not release his uncle for Islamic equality demands that all prisoners must be treated equally. When he was finally released, it was in lieu of a ransom, which he had to pay like all other prisoners. In fact, although he was the uncle of Rasulullah (ﷺ) he had to pay more, for the rule that was laid down, was that the wealthy prisoners were to pay more and Sayyiduna Abbas was among the wealthy. The Ansaar even offered to exempt him from paying any ransom whatsoever, but again this was not Islamic equality, therefore Our Beloved Nabee (ﷺ) turned down this offer.

Similarly, Abul Aas, the son-in-law of Our Beloved Nabee (ﷺ) who had also been taken prisoner had to secure his release in lieu of a ransom, but was unable to, on account of not possessing any money. He therefore sent a message to his wife Sayyidah Zainab (رضي الله تعالى عنها) who was in Makkah to

send the ransom money. Sayyidah Zainab (رضي الله تعالى عنها) in turn sent the necklace, which her mother Sayyidah Khadeejah (رضي الله تعالى عنها) had given to her as dowry, to him. When this necklace was finally brought to Madinah Munawwarah, and placed before Our Beloved Nabee (ﷺ) he was so deeply moved as this necklace of his Beloved wife evoked old and sweet memories that he began weeping painfully. He then requested the Sahabah, who were greatly affected by this sad moment to return the necklace to Sayyidah Zainab (رضي الله تعالى عنها), as it belonged to her and was the only remembrance of her dear mother, Sayyidah Khadeejah (رضي الله تعالى عنها). Abul Aas was then released on the condition that he returns Sayyidah Zainab (رضي الله تعالى عنها) to her father, Our Beloved Nabee (ﷺ), a condition, which he fulfilled. This very Abul Aas was captured for a second time during one of his business trips from Syria. After being released, he proceeded to Makkah and settled his accounts, with his business associates, then embraced Islam, saying, 'I accepted Islam here in Makkah for the sole reason that people might say I escaped to Madinah out of fear of repaying my debts or that I had been forced to embrace Islam'.

ISLAMIC POLITICS AND THE ADVANCEMENT OF EDUCATION

It was decided that those among the prisoners who were unable to secure their release through ransom because of financial difficulties, were to teach ten children each, after which they too would be released. Sayyiduna Zaid bin Thabit (رضي الله تعالى عنه, scribe of the Wahi) acquired great benefit through this for he increased his literacy by learning from these prisoners.

MISCELLANEOUS EVENTS OF THE 2ND YEAR HIJRI

On returning from Badr, Our Beloved Nabee (ﷺ) found that his daughter Sayyidah Ruqayyah (رضي الله عنها) had already passed away.

QUESTIONS

1) Despite Nabee (ﷺ) knowing that this uncle was in difficulty, how different was his treatment from the other prisoners, and what ransom did he pay?
2) How did the son in law of Nabee (s) secure his release?
3) Describe Nabee's (ﷺ) strategy of advancing literacy among muslims.
4) How were those who mocked Out beloved Nabee (s) dealt with?
5) Why were those who mocked him during the Makkan era not dealt in a similar manner?

LESSON FIFTY FIVE
THIRD YEAR HIJRI
THE BATTLE OF GHATFAAN

In the third year Hijri, Da'thoor ibnul Muharith al Muharabi set out with four hundred and fifty men with the object of attacking Madinah. On hearing about this Rasulullah (ﷺ) prepared an army and went out to meet the enemy, who were taken by surprise, thus fleeing for cover into the nearby mountains. Satisfied that the enemy posed no further threat of attacking, the Muslim army began returning towards Madinah. They stopped over for a rest at a certain spot and Rasulullah (ﷺ) hung his sword on a tree and lied down to rest in the shade of the tree. Da'thoor who had not escaped very far, was watching all this and on seeing Rasulullah (ﷺ) resting under the tree away from the rest of his companions, decided that this was an ideal opportunity to attack Rasulullah (ﷺ). He immediately pounced upon Rasulullah (ﷺ) and after drawing his sword he stood over Rasulullah (ﷺ) and exclaimed, 'Tell me, who can save you from me?' Without the least hesitation, fear or panic, Our Beloved Nabee (ﷺ) replied, 'Allah'! This answer given by Rasulullah (ﷺ) had such an effect upon Da'thoor that he began shivering and trembling causing the sword to drop from his hand.

Rasulullah (ﷺ) stood up and after taking the sword in his hand asked him, 'Now tell me, who can save you from me?' Da'thoor, who only a few moments earlier was on the verge of murdering the Rasul of Allah (ﷺ) now was in such a helpless and sorry state that he could do nothing other than reply in a barely audible whimper, 'No one except you.'

Thereafter Rasulullah (ﷺ) allowed him to get up and after forgiving him sent him on his way. On returning to his tribe, Da'thoor not only embraced Islam but also carried out a full-scale propagation of Islam amongst his people.

In this year, Rasulullah (ﷺ) married Sayyidah Hafsah and Sayyidah Zainab (رضي الله عنها).

After the battle of Badr, a Jew by the name of Ka'b ibnul Ashraf who harboured intense hatred for Nabee (ﷺ) was greatly saddened by the defeat of the mushrikeen at Badr as well as the death of their leaders. As a result he travelled to Makkah to sympathise with the Mushrikeen. While there, he composed verses expressing condolences about the dead leaders as well as poetry insulting Our Beloved Nabee (ﷺ), (a practice he was perpetrating all along). He also incited the Mushrikeen to take revenge against Nabee (ﷺ) and the Muslims. When he returned to Madinah he continued spewing his hateful venom against Nabee (ﷺ) as well as attacking the honour of the Muslim women in his evil and rude poetry. This was the same enemy who invited Nabee (ﷺ) for a meal and had placed some people to kill him. Allah informed Nabee (ﷺ) about this plan and he left from there before this evil plan could be executed. Many Sahabah intended killing this evil man but were exhorted by Nabee (ﷺ) to exercise patience and tolerance. However when his evil crossed all limits Nabee (ﷺ) permitted action against him and Muhammad bin Maslamah and others finally carried out a mission in which they annihilated this enemy of Allah from the face of the earth.

QUESTIONS

1) What was Nabee's (ﷺ) response when he was informed about the Kuffaar army that was en route to attack Madinah and in which category of Jihaad does this response fall?

2) What was Nabee's (ﷺ) response to the leader who attempted to kill him and how did this benefit Islam?

3) Mention some of the evils perpetrated by Ibn Ashraf that finally justified his killing?

LESSON FIFTY SIX
THE BATTLE OF UHUD – PREPARATIONS

The historic battle of Uhud was fought in the vicinity of Mount Uhud, which is situated on the outskirts of Madinah Munawwarah. The grave of Sayyiduna Haroon (عليه السلام) is also said to be on this mountain. Having suffered a crushing defeat and utter humiliation at the hands of the Muslims at Badr, especially the loss of so many of their leaders at the hands of such an insignificant number of ill equipped people, the Kuffaar of Makkah could think of nothing other than revenge. They therefore decided to launch a fully organised attack on Madinah and set about preparing a mighty army, which consisted of three thousand men, three hundred camels, and two hundred horses. Fourteen women also joined the army with the intention of encouraging the men to keep fighting and to curse and disgrace them, should they turn back during the course of the battle.

Sayyiduna Abbas (رضي الله عنه) who had already accepted Islam secretly, but was still residing in Makkah immediately dispatched a messenger to Madinah Munawwarah in the service of Rasulullah (ﷺ) with a letter containing the details of the Kuffaar army and their plans. Our Beloved Nabee (ﷺ) wasted no time in investigating the matter and soon learnt that the Kuffaar army was already on their way towards Madinah Munawwarah. In view of the impending danger that the city of Madinah might be attacked, Our Beloved Nabee (ﷺ) instantly posted a number of guards right around the city limits while he himself held consultation with the Noble companions as to what steps be taken to meet the Kuffaar threat.

It was soon decided that the enemy be met out of the city limits and thus an army consisting of one thousand men set out to face the oncoming Kuffaar. The Muslim army had hardly covered a long distance when Abdullah bin Ubay, the chief of the Munafiqeen, withdrew from the army taking with him his three hundred men and leaving the Muslims with a mere seven hundred men. This was nothing but an act of cowardice and since the Munafiqeen possessed no Imaan and neither had the glory of Islam at heart, they withdrew on a flimsy excuse.

As soon as the Muslim army was clearly beyond the city limits, a survey was taken of all the participants, and all those considered too young were returned to Madinah. On seeing this, one young Sahabi by the name of Rafi' bin Khadeej stood on his toes so that he may appear taller, and thus be allowed to remain and fight with the rest of the army. Permission was granted to him to fight and on seeing this, Samura bin Jundub, another young Sahabi who was already disallowed from participating in the battle appealed to Rasulullah (ﷺ). He appealed in the following words: 'How can Rafi' be allowed to stay on while I am told to return to Madinah, whereas I am sure to overpower him in a wrestling match?' If he is allowed to stay on, then I am more deserving than he is'. Rasulullah (ﷺ) allowed Samura to prove his strength by wrestling with Rafi' and he too was permitted to stay on and fight. In this way, a few more youngsters managed to enlist in the Muslim army.

This was the zeal and enthusiasm of the youngsters of those times. Will those who go on accusing that Islam was spread by the sword still persist with their baseless accusations, after seeing this voluntary action of the

young Sahabah, that despite being turned down, they somehow managed to rejoin the army. Who, after all, forced them?

QUESTIONS

1) Why is the battle of Uhud known by this name?
2) Why were the Kuffaar so determined to lay siege upon the Muslims?
3) What was the actual number of Muslims that participated in this battle?
4) Briefly explain the zeal of the young Sahabah.
5) How would you explain the withdrawal of the Munafiqeen?

Map: Battlefield of Uhud

LESSON FIFTY SEVEN
THE BATTLE

On reaching the Mount of Uhud the Muslims positioned themselves under instructions from Rasulullah (ﷺ) in this way that Mount Uhud was at their rear. To check any further enemy attack from that flank an additional fifty archers were placed to guard a pass, known as mount Rumaat, with strict instructions that they were not to leave their positions under any circumstances. .

The battle soon commenced, and the Muslims fought with their usual bravery with the result that in a little while they gained the upper hand and sent the Kuffaar army fleeing in all directions. As soon as the battlefield was cleared and the Muslims began gathering the booty, the fifty archers on Mount Rumaat left their positions thinking that the battle was over, and there remained no further need to guard the pass. A small group amongst them even argued and tried to persuade the others to remain in their positions until they received further instructions from Rasulullah (ﷺ), but to no avail. In this way, a very small group from the entire fifty were left guarding the pass.

Khalid bin Waleed, (who had not accepted Islam yet, and who was fighting on the side of the Kuffaar) noticed this exposed flank while the Muslims, who were busy gathering the booty, were unaware of him. Khalid bin Waleed attacked. The faithful Sahabah fought bravely and were martyred. This manoeuvre by Khalid bin Waleed was superb war strategy, and his advance towards the Muslims on the battlefield surprised them totally.

The Kuffaar army surged forth in all its fury, and in the

ensuing. confrontation such confusion and chaos prevailed that many Muslims were martyred by their own men. When Sayyiduna Mus'ab ibn Umair (رضي الله تعالى عنه) was martyred by a kaafir who thought he had killed Rasulullah (ﷺ, he began calling out that he had 'killed Muhammad'. This led many people to mistakenly believe that Our Beloved Nabee (ﷺ) had been martyred, for apart from this announcement by the kaafir, Sayyiduna Mus'ab (رضي الله تعالى عنه) had an appearance similar to that of Rasulullah (ﷺ). Sayyiduna Mus'ab (رضي الله تعالى عنه) was carrying the Muslim flag and with his martyrdom it was passed over to Sayyiduna Ali (رضي الله تعالى عنه).

To make matters worse the Kuffaar began shouting that 'Muhammad (ﷺ) is dead'. This news struck such a blow to the already flagging morale of the Muslims that even the brave retreated. The devoted fighters stood their ground though, and continued fighting against heavy odds. All the while the Sahabah were fighting, their gazes were elsewhere, searching frantically, for their beloved leader Sayyiduna Muhammad (ﷺ), and finally it was Sayyiduna Ka'b ibne Malik (رضي الله تعالى عنه) who was the first to spot him. Joyously he shouted out, 'Glory be, here is Rasulullah (ﷺ), all safe and sound!' This announcement had such a tremendous effect on the Sahabah that in spite of the severe wounds they had suffered, they suddenly became so rejuvenated with strength that they all rushed in the direction of the voice.

The Kuffaar who were engaged in the thick of the battle also turned their attention to the direction of the voice and attempted to kill Rasulullah (ﷺ) with all the might they could muster. They launched an all out assault, but were unsuccessful, because the dedicated Sahabah who had found their leader, formed a protective human shield around him,

thwarting attempts by the Kuffaar to even touch Rasulullah (ﷺ).

In this way, the Muslims took all the sword blows as well as arrows o their own persons, but would not allow a single arrow to even harm Rasulullah (ﷺ). During one of the attacks, Rasulullah (ﷺ) called out who is sayyiduna Ziyaad ibn Sakan, accompanied by five other Sahabah advanced and fought most gallantly until each of them was honoured with martyrdom. Rasulullah (ﷺ) ordered that the body of Sayyiduna Ziyaad (رضي الله تعالى عنه) be brought to him. It was noticed that there still remained some signs of life in him. He placed his mouth on the noble feet of Rasulluah (ﷺ) and breathed his last.

QUESTIONS

1) What was the purpose of placing archers on the pass and what were their instructions?
2) Why did the archers leave the Pass and what was the result of this move?
3) What caused the misunderstanding about the death of Nabee (ﷺ).
4) Describe the Muslims spirit of sacrifice in defence of of Nabee (ﷺ).

LESSON FIFTY EIGHT

INJURY SUSTAINED BY OUR BELOVED NABI (ﷺ)

During the course of the battle one of the fighters from the Kuffaar army came towards Rasulullah (ﷺ) and struck such a severe blow upon him, causing two rings from his armour to become lodged into his blessed cheek. Another disbeliever Utbah, the brother of Sa'd ibn Abi Waqqaas hurled a rock at the face of Rasulullah (ﷺ) causing his bottom lip to bleed as well as losing a tooth. Sayyiduna Sa'd says," On seeing this I never harboured a greater urge on that day to kill anyone as much as my brother." Sayyiduna Abu Bakr (رضي الله تعالى عنه) immediately rushed forward to release the rings from the face of Rasulullah (ﷺ) but was stopped by Sayyiduna Abu Ubaidah Ibnul Jarrah (رضي الله تعالى عنه), who said to him: 'I beseech you in the name of Allah to allow me to render this service'. So saying, he pulled out one ring with the aid of his teeth, but at the same time lost one of his teeth. On seeing this Sayyiduna Abu Bakr (رضي الله تعالى عنه) advanced to extract the second ring but was again prevented by Sayyiduna Abu Ubaidah who expressed his desire to pull out the second ring. Sayyiduna Abu Bakr (رضي الله تعالى عنه) allowed him to proceed but after pulling out the second ring, he had lost another tooth.

Another disbeliever hurled a rock at the face of Our Beloved Nabee (ﷺ), injuring his blessed forehead, causing the blood to run down his face. Our Beloved Nabee (ﷺ) fell into a pit that was dug by the disbelievers with the object of obstructing the Muslims. The Muslim warriors immediately covered Rasulullah (ﷺ), protecting him from the surge of arrows and spears, which the kuffaar rained upon him incessantly. Sayyiduna Abu Dujana bent over Rasulullah

(ﷺ) and shielded him from the arrows, which were now hitting and digging into his back. Sayyiduna Talha used his hands to stop the arrows and spears that were fired in the direction of Rasulullah (ﷺ), and in the process lost his hand. Abu Talha also shielded Rasulullah (ﷺ) with his body and each time Our Beloved Nabee (ﷺ) lifted his head to watch the enemy he said: 'Do not lift your head, O Rasulullah (ﷺ). An arrow from the enemy might strike you. Therefore, I have bared my chest to shield you from the arrows'. After the battle, no less than seventy wounds were counted over his entire body.

One Sahabi, who had not eaten anything throughout the course of the entire battle, began eating some dates and at the same time asked Rasulullah (ﷺ), 'What will my position be should I be killed in the battle?' 'Jannah', replied Rasulullah (ﷺ). The Sahabi instantly threw away the dates and rushed into the thick of the enemy lines thus becoming a martyr. The wretched and ruthless Quraish continued their merciless attack against the Muslims and specifically against Our Beloved Nabee (ﷺ), looking for the slightest opportunity so that they could do away with him for once and for all. On the other hand Our Beloved Nabee (ﷺ) was making this Dua for those who were attempting to take his life, 'O Allah Forgive my people for they know not'. As the blood oozed from the noble face of our Beloved Nabee (ﷺ), he kept wiping it off with a cloth, concerned that it might fall onto the ground. Nabee (ﷺ) said the following words: 'If a single drop of this blood has to fall onto the ground, the punishment of Allah will come down upon these people instantly'.

At the end of the battle, only twenty-two or twenty-three men from the Kuffaar were killed while seventy Muslims

were honoured with the crown of martyrdom.

MISCEALLANEOUS EVENTS OF THIRD YEAR HIJRI

Our Beloved Nabee (ﷺ) married Sayyidah Hafsa (رضي الله عنها) the daughter of Sayyiduna Umar (رضي الله عنه) in the month of Sha'baan.

The grandson of Rasulullah (ﷺ), Sayyiduna Hasan was born in the month of Sha'baan.

In the month of Shawwaal the verse prohibiting liquor was revealed.

QUESTIONS

1) What injuries were sustained by Our Beloved Nabee (ﷺ)?
2) Name some of the Sahabah who had the honour of shielding and supporting Nabee (ﷺ) as well as how they carried out this task?
3) What Dua did Rasulullah (ﷺ) make for his attackers and what does this prove?
4) Why did he not allow any of his blood to spill onto the ground?
5) How many people were killed on either side?

LESSON FIFTY NINE
SOME GREAT MARTYRS

Sayyiduna Hamzah (رضی اللہ تعالیٰ عنہ)

During the battle of Badr, Sayyiduna Hamzah (رضی اللہ تعالیٰ عنہ) fought very bravely and killed a number of Kuffaar. Therefore the flames of revenge burned very intensely in their hearts and on the occasion of Uhud he was targeted by many of them. In fact, one of the Kuffaar who had lost an uncle in the battle specially assigned his slave Wahsi bin Harb to kill Sayyiduna Hamzah in lieu of freedom. On the day of Uhud as Sayyiduna Hamzah (رضی اللہ تعالیٰ عنہ)once again fought valiantly, sparing no enemy who came before him, he was being waited upon by Wahshi who had concealed himself behind a rock in a trench. As Sayyiduna Hamzah came close to him Wahsi attacked him as he drove his spear through him crowning him with martyrdom.

Hinda the wife of Abu Sufyaan who harboured bitter hatred for Sayyiduna Hamzah (رضی اللہ تعالیٰ عنہ) thereafter came upon him and mutilated his body most cruelly, as she recited verses in praise of Wahsi. After the battle Our Beloved Nabee (ﷺ) went out in search of his uncle and was shocked beyond words when faced with the gruesome sight of his uncle's mutilated body... With a grief-filled heart and tears rolling down his cheeks, he remarked, "Allah's mercy is upon you. You were most kind and maintained good family ties". Our Beloved Nabee (ﷺ) crowned him with the unique title of *'Sayyidush Shuhada'* – the Leader of the Martyrs.

Sayyiduna Hanzalah (رضی اللہ تعالیٰ عنہ)

Sayyiduna Hanzalah accompanied Nabee (ﷺ) on this battle and fought bravely. He was engaging Abu Sufyaan and as he

launched an attack on him, a Kaafir attacked him from behind honouring him with instant martyrdom. Our Beloved Nabee (ﷺ) remarked," I see the angels bathing Hanzala (رضی اللہ تعالیٰ عنہ) in silver containers". When his wife was asked about this she replied that he had departed from the house for Jihad without taking the Fardh Ghusl. It was because of this that the Angels bathed his body and he received the title of *"Ghaseelul Mala'ikah."*

Sayyiduna Mus'ab bin Umair (رضی اللہ تعالیٰ عنہ)

When the Mushrikeen launched the surprise attack on the Muslims from the rear, their ranks were thrown into total disarray. They thus managed to come very close to Our Beloved Nabee (ﷺ). The flag bearer of the Muslims was Sayyiduna Mus'ab bin Umair (رضی اللہ تعالیٰ عنہ) who was standing very close to Nabee (ﷺ). He immediately launched a defensive attack on the approaching enemy, but was overpowered and martyred. It was on this occasion that a rumour was spread that Nabee (ﷺ) was killed since Sayyiduna Mus'ab (رضی اللہ تعالیٰ عنہ) had an appearance similar to that of Nabee (ﷺ).

Anas bin Nadhr (رضی اللہ تعالیٰ عنہ)

He harboured great regret for not having participated in the Battle of Badr and was anxiously awaiting an opportunity to participate in Jihad. Therefore on the occasion of Uhud he participated most enthusiastically. When the Muslim army was under a heavy attack, he spotted Sayyiduna Sad bin Muaaz (رضی اللہ تعالیٰ عنہ) and said to him,"O Sad I am smelling the scent of Jannah from beneath Uhud". So saying he surged deep into the enemy ranks and fought till he was crowned with martyrdom.

QUESTIONS

1) Why were the Mushrikeen so intent on killing Sayyiduna Hamza (رضي الله تعالى عنه)?
2) What title was he honoured with?
3) Why was Sayyiduna Hanzalah (رضي الله تعالى عنه) honoured with a bath from the Mala'ikah and what does his title mean?
4) What rumour was spread when Sayyiduna Mus'ab bin Umair (رضي الله تعالى عنه) was martyred and why was this so?
5) How do you explain the 'scent of Jannah' that Sayyiduna Anas (رضي الله تعالى عنه) was smelling?

LESSON SIXTY
FOURTH YEAR HIJRI

In the month of Safar a group of seventy Sahabah were sent to the people of Najd for the sole purpose of Tableegh. This group consisted of eminent Ulama, Huffaaz and other pious persons.

When they reached Bi'rul Ma'oona, a group of Kuffaar confronted them and attacked them, with the result that the entire group was martyred. When Our Beloved Nabee (ﷺ) received the news of this tragedy, he was so grieved that for a month thereafter he invoked the curses of Allah upon the murderers of the Muslims.

The grandson of Rasulullah (ﷺ), Sayyiduna Husain (رضي الله تعالى عنه), was born in the month of Shawwal.

Our Beloved Nabee (ﷺ) married Sayyidah Umme Salmah (رضي الله تعالى عنها) and Ummul Masakeen Sayyidah Zainab bint Khuzaimah.

BADR US SUGHRA

After the battle of Uhud, Abu Sufyaan threateningly called out to the Muslims: 'We shall meet again at Badr next year'. When the appointed time approached the following year, fear gripped the heart of Abu Sufyaan as he thought about the battle, which he promised to the Muslims and lost all courage to engage in this battle. In order to save himself from embarrassment on the one hand, and avoid going for the battle at the same time, he devised a scheme by despatching Naeem bin Mas'ood to Madinah, to spread a rumour amongst the Muslims that Abu Sufyaan is preparing a massive army and intends confronting the Muslims at Badr.

On hearing this, the Muslims were far from being scared and exclaimed: 'Allah is sufficient for us, and He is the best of Helpers'. They then went about preparing an army to counter the threat and proceeded towards Badr where Abu Sufyaan had promised to meet them. Abu Sufyaan on the other hand had no intention of fighting because of the fear that had gripped him. He prepared a group of Makkans and departed for Badr but turned around en route with the excuse that they were facing a severe drought this year and therefore should not engage in war. He thus never turned up to carry out his threat of the previous year. While awaiting him at Badr the Muslims got involved in business and after a few days, when they learnt that Abu Sufyaan was too scared to confront them they returned to Madinah with handsome profits. This expedition, which took place in the month of Shabaan, was known as Badr us Sughra.

QUESTIONS

1) Why was the tragedy at Bir'ul Ma'oona such a loss for the Muslim cause?
2) Why did the Muslims proceed to Badr again?
3) What was the Muslim response when Abu Sufyaan tried to scare them?
4) How did Abu Sufyaan avoid this battle and why did he do so?

LESSON SIXTY ONE
THE JEWS OF MADINAH

When Rasulullah (ﷺ) emigrated to Madinah Munawwarah, he entered into a friendly treaty with the Jews of Madinah in order to maintain peace, order and stability for the well being of the citizens of Madinah, Muslims, and non Muslims alike. Some of the terms of this treaty were: That the Jews and the Muslims would live as one community, support each other , not assist the enemy against each other, not harass anyone, be allowed to practice their religions freely etc. However the deep rooted hatred which the Jews of Madinah harboured against Our Beloved Nabee (ﷺ) even before he set foot in Madinah, prevented them from honouring the terms of the treaty and it was not long before they blatantly broke all the underlying rules of the agreement. The irony of this situation was that most of the Jews who lived in Madinah were the progeny of those earlier Jews who had emigrated from other parts to Madinah in wait of the Final Nabee as predicted by their scriptures and scholars. In fact they regularly warned the Mushrikeen tribes of the Aus and Khazraj that a prophet is to emerge shortly and they would then support him against them. It was this warning that had made these Mushrikeen aware about the final Nabee and thus when he extended his Da'wah to them at the annual fairs of Makkah they readily accepted. Now that the long awaited Nabee finally emerged and started the spread of his mission amongst them, these Jews dismissed him and felt an ever increasing threat to their long-standing esteem amongst the Madinites, as they watched the growing force of Islam. The flames of jealousy and hatred therefore burned brighter than ever within them. Added to this was the Muslim victory at Badr, after which they could contain their hatred no longer and began breaking the conditions of the treaty openly.
There were three major Jewish tribes living in Madinah: The Banu Nadhir, The Banu Qainuqah and the Banu Quraizah.

With the passing of time, each one of them broke the treaty that they had entered into with the Muslims. The first of these tribes to break the agreement were the Banu Qainuqah who began harassing the Muslims and threatening them with war from time to time. They publicly humiliated an Arab woman who ventured into their area that led to a major fight between them and the Arabs. When Our Beloved Nabee (ﷺ) attempted to address the matter not only were they rude towards him but challenged him with war. Unable to tolerate their ongoing harassment, the Muslims finally responded to their threats by declaring war on them. Having no chance to escape they holed themselves up in a fort which the Muslims surrounded. Finally, they surrendered and were exiled from Madinah. They took up residence amongst the Jews of Khaibar.

The audacious action of the Banu Qainuqah to wage a war against the Muslims revived the hopes of the Quraish as well as the Munafiqeen that they might after all, still have a chance to eliminate Islam and the Muslims.

The second tribe to break the agreement were the Banu Nadhir, who Nabee (ﷺ) had to visit on account of settling a matter. When he reached them they planned to assassinate Our Beloved Nabee (ﷺ) by requesting him to sit against a wall and thereafter asking another person to drop a rock onto Our Beloved Nabee (ﷺ) from the top of the wall. They however failed in their attempt because Allah Ta'ala informed Rasulullah (ﷺ) about their plans as he sat by the wall. Rasulullah (ﷺ) got up from there and returned to his Sahabah to whom he reported the matter. It was decided that the Banu Nadhir be exiled to Khaibar within a period of ten days. The Banu Nadhir agreed and were prepared to leave when Abdullah Ibn Ubay, the Chief of the Munafiqeen, approached them secretly and urged them to defy Rasulullah's (ﷺ) orders. He promised his full support to them in the event of any difficulty. Having received this

assurance the Banu Nadhir defied Rasulullah's (ﷺ) orders and decided to stay on in Madinah. The Muslims immediately attacked the Banu Nadhir, who were surrounded and had no chance of escape. To make matters worse, neither did the Munafiqeen nor any other Jewish tribe come to their aid. They finally agreed to leave Madinah. Rasulullah (ﷺ) permitted them to take along all their belongings, and they too settled down in Khaibar.

The third tribe, which went back on their word, were the Banu Quraizah. In fact, they were also partially responsible for initiating the Battle of Ahzaab, although they did not participate in the Battle itself. While the Muslims were engaged in the battle of Ahzaab they received the news that the Banu Quraiza had announced that they have broken the treaty and openly expressed support for the Kuffaar forces. This news naturally alarmed the Muslims who had left their women and children in Madinah. Rasulullah (ﷺ) immediately despatched a group of men to Madinah to ensure the safety of the women and children. After returning from the battle of Ahzaab, they dealt with the Banu Quraizah and taught them a severe lesson!

A number of battles were fought between the Muslims of Madinah and the Quraish of Makkah, and other enemies of Islam. The battles of Zaatur-Riqa, (Muharram), Daumatul Jandal, (Rabi ul Awwal), Banil Mustaliq (Shabaan), etc. were all fought in this year.

QUESTIONS

1) Why did the Jews come to live in Madinah?
2) What purpose was the treaty between the Jews and Muslims meant to serve?
3) Why were each of the Jewish tribes finally exiled from Madinah?

LESSON SIXTY TWO
THE BATTLE OF AHZAAB
FIFTH YEAR HIJRI

In the month of Zul Qa'dah the Kuffaar armies once more joined forces with the intention of dealing a decisive blow to the Muslims once and for all. The leader of the exiled Banu Nadhir tribe with other Jewish elders visited the Quraish in Makkah and incited them to form an alliance with the Bani Ghatfaan and other tribes with the intention of launching this final onslaught. A confederation of various tribes consisting of ten thousand men under the leadership of Abu Sufyaan soon set out in the direction of Madinah. On being informed about this Our Beloved Nabee (ﷺ) immediately held consultations with his noble companions who tendered various suggestions as to how the impending threat be countered. Finally the suggestion given by Sayyiduna Salmaan Farsi (رضي الله تعالى عنه) was accepted that a trench be dug around the city of Madinah at all those points where the enemy was most likely to enter from. Our Nabee (ﷺ) was accompanied by some three thousand men who all set about digging the trench. After six days of tedious digging, in which Our Beloved Nabee (ﷺ) took part personally, a lengthy trench, five meters in depth was prepared. That is why this battle is also known as the Battle of the Trench. The enemy forces soon arrived and finding no way to enter the city, they set up camp on the opposite side of the trench and surrounded the entire city for approximately fifteen days. Although they were unable to cross the trench and harm the Muslims in any way, yet the Muslims underwent a great deal of difficulty owing to the fact that all their links with the outside world were severed, thus causing a dire shortage of provisions. The starvation suffered by the Muslims can be gauged from the incident when a group of them came to Our Beloved Nabee (ﷺ) and lifted their upper garments (Kurtaas) under which

were stones tied to their bellies. Our Beloved Nabee (ﷺ) responded by revealing to them that he had two stones tied to his belly, while each of them had only one.
Unable to wait any longer, the Kuffaar began firing arrows and throwing stones at the Muslims across the trench. The Muslims responded in a similar way. The battle continued in this way for quite a while, so much so that four Salaah of Our Beloved Nabee's (ﷺ) became delayed (Qadha).
Finally, Allah Ta'ala granted Help and Victory to the Muslims by sending down a severe, freezing windstorm upon the Kuffaar armies that their entire camp was in shambles. Their tents were uprooted and the animals began dying. All their provisions were lost and they were stunned beyond description. They soon realized that it was futile to remain there and began fleeing, as panic and terror filled their hearts.

Miscellaneous events

The Hajj became Fardh in this year and the grandson of Rasulullah (ﷺ), who was the son of Sayyidah Ruqayya (رضي الله تعالى عنها), passed away in the month of Jamadul Awwal.
At the end of Shawwal, Sayyidah Ayesha's (رضي الله تعالى عنها) mother passed away. Our Beloved Nabee (ﷺ) married Sayyidah Zainab bint Jahsh (رضي الله تعالى عنها) in Zul Qa'dah.

QUESTIONS

1) Why is the battle of the trench also known as the battle of Ahzaab?
2) Who initiated the idea of this battle?
3) Describe the Muslims sacrifice in preparation of this battle?
4) How did Allah grant victory to the Muslims in this battle?
5) Which Ibadah was declared Fardh in this year?

LESSON SIXTY THREE
SIXTH YEAR HIJRI
PEACE TREATY OF HUDAYBIAH

At the beginning of Zul Qa'dah Our Beloved Nabee (ﷺ) set out for Makkah, accompanied by approximately fourteen to fifteen hundred Companions, with the intention of performing Umrah. The Kuffaar of Makkah on hearing about the intentions of the Muslims, were naturally not pleased and decided not to allow the Muslims into Makkah even if it meant engaging in a war for which preparations were made and a cavalry of two hundred men under Khalid ibnul Waleed was on its way to face them. As a result the Muslims were forced to camp at Hudaybiah, which is a well not very far from Makkah. The well had run dry but through the miracle of Our Beloved Nabee (ﷺ), the well once more became so full that the entire Muslim group was able to have their fill. Rasulullah (ﷺ) then sent Sayyiduna Uthmaan (رضي الله تعالى عنه) to confer with the Kuffaar and to convey to them that the Muslims had merely come with the intention of performing Umrah and nothing more. On reaching Makkah Sayyiduna Uthmaan (رضي الله تعالى عنه) was detained by the Kuffaar. This gave rise to a rumour that Sayyiduna Uthmaan had been assassinated. This news obviously shocked Rasulullah (ﷺ) and the Muslims, who at once vowed revenge and Our Beloved Nabee (ﷺ) took a pledge from each one of them that they would wage Jihaad against the Kuffaar. This historic pledge, about which mention has been made in the Qur'aan took place under an acacia tree and became known as the Bay'atur Ridhwaan.

The rumour regarding the assassination of Sayyiduna Uthmaan (رضي الله تعالى عنه) turned out to be false and when he finally returned to the Muslims, their joy knew no bounds. The

Quraish of Makkah sent their own envoy, whose name was Suhail ibn Amr, to negotiate with Rasulullah (ﷺ). After holding consultations with Rasulullah (ﷺ) a peace treaty was drawn up, effective for ten years, on the following terms:

1. The Muslims will return to Madinah this year without performing Umrah.
2. They may only perform Umrah the next year, and will only be allowed to stay in Makkah for 3 days.
3. They will not be allowed to bring any arms with them when they come for Umrah, and if they are carrying any swords, then these must not be removed from the covers.
4. No Muslim residing in Makkah can be taken to Madinah.
5. No Muslim residing in Madinah may be prevented from taking up residence in Makkah.
6. In the event of any Muslim emigrating to Madinah, he will not be allowed to do so and must be returned to Makkah at once.
7. Should any Muslim residing in Madinah decide to emi grate to Makkah, he may do so without any intervention from anybody and the Makkans will not return him to Madinah.

The terms of this treaty undoubtedly were very biased and seemed totally against the Muslim cause, but yet Allah names this very treaty as "The Treaty of Victory", for it was on this occasion that Surah Fatah was revealed.

The Sahabah obviously found it very difficult to sit back and accept this oppressive and unfair treaty. Sayyiduna Umar (رضي الله تعالى عنه) even approached Our Beloved Nabee (ﷺ) repeatedly and requested him to cancel or at least amend the terms of the treaty. Rasulullah (ﷺ) replied, 'This is what

Allah has commanded me to do and only in this method lies our future success'. The Muslims didn't have to wait very long before the words of Rasulullah (ﷺ) came true, for by virtue of this treaty, the roads between Makkah and Madinah were opened and people began travelling between the two cities without any fear or harassment. The Kuffaar of Makkah also visited their Muslim relatives in Madinah and even visited Rasulullah (ﷺ) quite freely. The noble character of Our Beloved Nabee (ﷺ) and his sincere companions soon began casting their magnanimous effects upon the Kuffaar and they began embracing Islam to such an extent that the numbers of the Muslims increased rapidly. This in turn paved the way for the Conquest of Makkah later.

QUESTIONS

1) With what intention did Nabee (ﷺ) and the Muslims proceed towards Makkah?
2) Why were the Muslims forced to encamp at Hudaybiah?
3) What gave rise to the rumour that Sayyiduna Uthmaan had been assassinated?
4) What is the Bay'atur Ridhwaan?
5) Mention some of the terms of the treaty.
6) Why were the Sahabah so displeased at this treaty?
7) How did this treaty benefit Islam?

LESSON SIXTY FOUR
LETTERS OF INVITATION TO THE RULERS

Our Beloved Nabee (ﷺ) had a very intense dedication and commitment in his heart towards his mission of spreading the message of Tauheed and he had this burning desire that it reach everyone possible so that they may be guided towards the Truth. Nothing could prevent him from ensuring that this message be conveyed everywhere and for this he used every means possible. He therefore decided to dispatch letters to the various rulers and kings of the world since the path was now cleared and safety was guaranteed between the various cities. This method of Da'wah was from among the special features of his mission as no other Nabee previously gave Da'wah in this manner. Rasulullah (ﷺ) also ensured that the messenger who carried the letter to the various countries knew the language of those countries so that apart from delivering the letter he could spread the Message efficiently.

He dispatched Sayyiduna Amr ibn Umayyah to Negus, King of Abyssinia with a letter presenting the message of Islam to him. On receiving the letter, the King placed it upon his eyes out of respect and got off from his throne. He accepted Islam open-heartedly and lived as a Muslim for the rest of his life, and finally passed away during the lifetime of Our Beloved Nabee (ﷺ).

Sayyiduna Dahya Kalbi was sent with a letter by Rasulullah (ﷺ) to King Hiraqal of Rome who was fully aware through the proofs he had studied in previous Scriptures that Rasulullah (ﷺ) is the Final Nabee of Allah. He therefore understood the text of the letter and decided to embrace Islam.

His people, on hearing about their King's intention to accept Islam, became very upset and rebelled against him. Fearing that he might be dethroned as a result of the rebellion, he immediately changed his mind about accepting Islam, and finally died without being blessed with the jewel of Imaan.

Sayyiduna Abdullah ibn Huzafa took Rasulullah's (ﷺ) letter containing the invitation of Islam to Khusru Parwez, the ruler of Iran. This wretched ruler showed such disrespect and contempt to the noble letter of Rasulullah (ﷺ) that he tore it up into shreds without even taking note of its noble contents. When Rasulullah (ﷺ) learnt about this action of the Ruler of Iran he said: 'May Allah tear his kingdom just as he tore our letter'. This Dua of Rasulullah (ﷺ) was answered shortly because just a few days later Khusru Parwez was murdered by his own son who took over the reigns of power, but owing to incompetence only plunged the country further into ruin, thus tearing the kingdom apart.

Haatib ibne Abi Baltah was sent to Maqauqus, the King of Egypt and Alexandria. Allah illuminated his heart with the Light of Truth for apart from accepting the message of Islam, he treated the Companions of Rasulullah (ﷺ) most kindly. He even sent gifts to Rasulullah (ﷺ) which included among other things: a slave girl named Maria Qibtiah, a white mule that Our Beloved Nabee (ﷺ) named Daldal, one thousand Dirhams and some clothing.

Sayyiduna Amr ibnul Aas (رضي الله تعالى عنه) was sent to the rulers of Ammaan. They too accepted Islam immediately and even collected Zakaah from their people, which they then handed over to Sayyiduna Amr ibnul Aas (رضي الله تعالى عنه). In this way, various letters were dispatched by Rasulullah (ﷺ) to different Kings and Rulers of the world that were carried by Sayyiduna

Bilal, Sayyiduna Addass, Sayyiduna Salmaan Farsi, Sulayt bin Amr (رضي الله تعالى عنهم) etc.

QUESTIONS

1) Why did Nabee (ﷺ) deem it necessary to dispatch letters to various Rulers?

2) Explain the strategy used by Nabee (ﷺ) to make this method of Da'wah more effective.

3) Give a brief account of the responses of the Rulers to the letters.

LESSON SIXTY FIVE
SEVENTH YEAR HIJRI
THE BATTLE OF KHAIBAR

Khaibar became a Jewish stronghold especially after the various Jewish tribes of Madinah began settling there. Their hatred for Islam and the Muslims never died down despite the fact that they were at such a distance from them. They were the ones who had travelled to Makkah to incite the Makkans for the Battle of Ahzaab. Thereafter they still could not rest and continued conspiring and planning against the Muslims in order to ruin them. When Our Beloved Nabee (ﷺ) learnt of their evil intentions he prepared an army of fourteen hundred foot soldiers and two hundred mounted warriors, and set out in the direction of Khaibar with the intention of Jihaad. This event occurred at the end of Muharram.

They camped at a place near Khaibar for the night and decided to carry out the attack at early morning, for it never was the practice of Our Beloved Nabee (s) to attack during hours of darkness. The next morning after having performed the Fajr Salaah, the Muslim army proceeded in the direction of Khaibar. The people of Khaibar were just leaving their forts with their implements to work on the fields when they were shocked to see the advancing Muslim army. Having been taken by total surprise, they could do nothing but to retreat into the safety of their forts, which the Muslims soon surrounded. Khaibar comprised of seven forts and the Muslims conquered these entire forts one after the other over a number of days. As each was conquered the Jews fled for refuge in other forts until they were totally defeated. Sayyiduna Ali (r) who had taken a very active part in this battle entered one of these forts by wrenching the entire door single handedly, which he then used as a shield.

After the capture of Khaibar, the Jews who were totally besieged requested to settle the matter peacefully. Rasulullah (ﷺ) agreed and the condition of the agreement was that the Jews of Khaibar be exiled. They in turn proposed to Rasulullah (ﷺ) that they preferred staying on and tending to the land since they were very acquainted with the land. It was finally agreed that they would be allowed to stay on with the condition that whatever produce was harvested from the lands, would be divided equally between them and the Muslims.

Later, when the crop was harvested, Our Beloved Nabee (ﷺ) sent Abdullah ibn Rawahah (رضي الله تعالى عنه) to co ordinate the division of the crop. He divided it equally and then offered the Jews to first take whichever portion of the share they wished. So impressed were they with the justice and honesty of Abdullah bin Rawahah (رضي الله تعالى عنه) that they remarked," It is because of this justice that the earth and the skies are intact". Abdullah ibn Rawahah (رضي الله تعالى عنه) replied, "You Jews are the most despicable of Allah's creation. You have killed the (past) messengers of Allah. You have fabricated falsehood against Allah, but despite that, my dislike for you does not justify that I should oppress you in any way." (Allahu Akbar!)

The Jews of Fadak who lived near Khaibar also entered into a similar treaty with the Muslims.

Rasulullah (ﷺ) stayed on in Khaibar for a few additional days and it was on this occasion that a Jewess, Zainab bintul Haarith sent a poisoned roasted lamb as a gift to Nabee (ﷺ). As they began eating it Nabee prevented them from doing so, informing them that it was poisoned. The lady who sent it was called for and admitted poisoning it with the excuse that she wanted to see if Nabee (ﷺ) was a true

messenger. If he was true then he would detect the poison, and if he was false then the people would be saved from a false prophet. Our Beloved Nabee (ﷺ) forgave her and she embraced Islam. However one of the companions who had eaten this poisoned meat passed away, while the effect of this same poison remained with Nabee (ﷺ) till the end of his life.

Umratul Qadha

In this year, Rasulullah (ﷺ) undertook a journey to Makkah with all his companions in order to fulfil Umrah, which had been postponed the previous year, and was to be performed the next year as per the terms of the treaty signed at Hudaybiah.

After the Umrah Our Beloved Nabee (ﷺ) married Sayyidah Maymoonah bintul Harith. The Quraysh sent a message to him to leave Makkah as he had completed his three day stay there. He requested them to allow him to complete the Waleema of his newly wed wife and invited them to participate. They rejected his invitation most rudely and insisted he leave Makkah at once. He abided and had the waleema at a place called Sarif en route to Madinah.

In this year Sayyidah Umme Habeebah whose marriage to Nabee (ﷺ) was contracted via the agency of King Negus returned from Abyssinia to and began living with him as his wife in Madinah

QUESTIONS

1) What gave rise for the need to attack Khaibar?
2) How did the Muslims conquer the forts?
3) What agreement was finally reached?
4) What important lesson do you learn from the just action of Ibn Rawahah?
5) If a person has donned Ihraam for Umrah but is unable to complete it, then what should be done about this incomplete Umrah? Substantiate your answer.

LESSON SIXTY SIX
EIGHTH YEAR HIJRI
THE BATTLE OF MUTAH

One of the messengers of Rasulullah (ﷺ), Harith ibn Umair was sent with a letter from Rasulullah (ﷺ) to the Governor of Shaam, Shurahbeel Ghassani. When the messenger reached Mutah, (a city near Balqa, about thirty five miles from Jerusalem) Shurahbeel killed him. On receiving news about the death of his envoy, Rasulullah (ﷺ) despatched an army of three thousand men in the month of Jumadul Ulaa under the leadership of Sayyiduna Zaid ibnul Haritha. He further instructed them that should Zaid be martyred, then Ja'far bin Abu Talib become the leader. Likewise, should he also be martyred, then Abdullah ibn Rawaha should become the leader and in the event of his martyrdom, any Muslim from the army should be appointed the leader. When they reached Ma'aan they were informed that Shurahbeel had mustered an army of more than one hundred and fifty thousand men to face them. Though they initially felt greatly outnumbered, they nevertheless went ahead placing their trust upon Allah with great enthusiasm. The battle finally took place and the Muslims stood firmly in the face of its ferocity. All those leaders about whom Rasulullah (ﷺ) prophesied became martyrs until Sayyiduna Khalid ibnul Waleed was appointed the leader under whom the Muslims finally emerged victorious. This was the first battle to be fought between the Muslims and the Romans (Christians). Once again the Unseen assistance of Allah was seen where the hugely outnumbered Muslim army defeated their enemy. It is important to note that Sayyiduna Khalid ibnul Waleed (رضي الله تعالى عنه) under whose leadership the Muslim army finally

emerged victorious was a fairly new revert to Islam. Up until the peace treaty of Hudaybiah he had harboured bitter enmity against Nabee (ﷺ). In fact on the occasion of Hudaybiah he had an opportunity to attack Our Beloved Nabee (ﷺ) but felt reluctant to do so by some unseen force. Sometime after the battle of Khaibar when the light of Islam entered his heart, he undertook the journey to Madinah Munawwarah and presented himself before Nabee (ﷺ) where he proclaimed the Shahadah. On this occasion Sayyiduna Amr ibnul Aas also embraced Islam and they both became great stalwarts in the cause of spreading Islam.

QUESTIONS

1) Why did the Muslims march onto Mutah?
2) Which miracle of Nabee was seen during this battle?
3) What was the final outcome of this battle?
4) What important lesson can you draw from the story of Khalid ibnul Waleed given above?

LESSON SIXTY SEVEN

THE CONQUEST OF MAKKAH

The treaty of Hudaybiah, although very biased in its conditions, in a short while began turning out in favour of the Muslims who had all along adhered strictly to its terms. Many citizens of Makkah and Madinah began visiting each other and this gave the Mushrikêen the opportunity to inter act more closely with the Muslims. They understood the teaching of Islam and admired its beauty. Apart from this the Kuffaar who had formulated it in such an unfair manner in order to have their own interests served were utterly frustrated as it turned directly against what they had anticipated. They thus began breaching some of its terms. Rasulullah (ﷺ) finally wrote to them requesting that the treaty be renewed with a few additional terms, adding that if the terms of the present treaty are not adhered to, then the treaty of Hudaybiah may well be regarded as null and void. The Kuffaar, who had been breaking the terms of the treaty quite openly, immediately opted for the annulment of the treaty of Hudaybiah.

No sooner had they annulled the treaty, the Quraish realized their folly and immediately dispatched Abu Sufyaan to Madinah to discuss the terms of renewing the treaty. When he reached Madinah he received no response from Nabee (ﷺ) or any of the companions as to whether the treaty would be renewed or not. He thus retuned to Makkah and was severely reprimanded by the elders of Makkah for having returned a very confused man. Meanwhile, Rasulullah (ﷺ) had already secretly commenced preparations for a huge army and finally on Wednesday, the l0th of Ramadhaan an army of ten thousand men set out from Madinah, towards Makkah. They stopped over for Maghrib Salaah and Iftaar at Kudaid after which they proceeded. En route they encountered Sayyiduna Abbas (رضي الله تعالى عنه) the uncle of

Rasulullah (ﷺ), and his family who had left Makkah with the intention of Hijrah. Sayyiduna Abbas (رضي الله تعالى عنه) had embraced Islam secretly and was requested by Nabee (ﷺ) to remain in Makkah. He now joined Nabee (ﷺ) while he sent his family ahead to Madinah. He is the last person to have made Hijrah. They finally encamped on the outskirts of Makkah and this was when Abu Sufyaan came across them. He was taken to Rasulullah (ﷺ) who invited him to Islam and by the morning he embraced Islam. The instruction was given to prepare for entry into the Holy City of Makkatul Mukarramah. Rasulullah (ﷺ) despatched an army under the leadership of Sayyiduna Khalid bin Waleed to the other end of Makkah so that they should make their entry from the upper reaches of the city with specific instructions to them that they were not to indulge in any confrontation or killing with the Kuffaar, unless if the Kuffaar themselves provoked such a situation. Thereafter the Muslim armies began their entry into Makkah Mukarramah as the Kuffaar looked on helplessly. Our Beloved Nabee (ﷺ) entered with such respect of the holy city and humility that his head was bowed extremely low, almost touching the saddle and he was making Dua all the while, attributing the success of the Conquest to Allah alone. He then announced safety and amnesty for all the Makkans, saying that whoever enters the Masjid is safe, and whoever enters his own home or shuts his door is safe and that whoever enters the home of (the arch enemy of Islam), Abu Sufyaan is also safe. Eleven men and four women were however excluded from this general amnesty, and specific instructions were given, that should anyone come across them, he should immediately strike them down for they were open and sworn enemies of Islam and were known trouble makers of dangerous proportions. On hearing this they immediately fled from Makkah, went into hiding, and resurfaced later in Madinah, where they accepted Islam voluntarily. On the 20th Ramadhaan, Our Beloved Nabee (ﷺ) performed Tawaaf, and as he came across any

idol, he merely pointed at it with the staff that was in his hand, and that idol came crashing down breaking into pieces. All the while, he recited the words of the Noble Qur'aan,

'The truth has arrived, and falsehood has perished, for falsehood is bound to perish'.

Similarly, there were other major centres of idol worship not very far off from Makkah, where the Mushrikeen committed Shirk. Rasulullah (ﷺ) therefore ordered certain Sahabah to go and destroy all those idols: Sayyiduna Khalid ibnul Waleed was sent to destroy the idol Uzzah; Sayyiduna Amr ibnul Aas was sent to destroy the idol Suwa' and Sayyiduna Sa'd ibn Zaid was sent to destroy Manaat.

Thus, Makkah was won with humility, magnanimity and compassion, without a drop of blood being spilled, an achievement unparalleled in the annals of history.

QUESTIONS

1) How did the treaty of Hudaybiah turn in favour of the Muslims?
2) What options did Rasulullah (ﷺ) give the Kuffaar?
3) Why did Nabee (ﷺ) not respond to Abu Sufyaan when he came to Madinah?
4) Why were the Makkans unaware of the Muslims arrival?
5) Describe Our Beloved Nabee's (ﷺ) entry into Makkah?
6) How was safety announced for the Makkans?
7) What order was given regarding the other centres of idol worship?

LESSON SIXTY EIGHT
MUSLIM ATTITUDE TOWARDS THE KUFFAAR

After completion of the Tawaaf, Our Beloved Nabee (ﷺ) sent for the keys of the Ka'bah, which were kept by Uthmaan bin Talha Shaibi. The Ka'bah was opened and Rasulullah (ﷺ) entered it. After spending some time in it, he emerged and performed Salaah behind the Maqaamul Ibraheem. It is narrated that while Rasulullah (ﷺ) was in the Ka'bah, he removed all the idols that had been kept in it. Then he took up his place in the Masjid as all the people, especially the Makkans watched and waited anxiously as to what order he would issue regarding the Quraish who had persecuted and harassed him and his followers so mercilessly for the past twenty years. Yet, Our Beloved Nabee (ﷺ) who was the personification of Goodness and Compassion, and a Mercy Unto the Worlds looked up towards them with eyes filled with kindness and said to them: 'You are safe and free in every respect, there will be no reproach against you.' He even returned the keys of the Ka'bah to the Kuffaar who until then were custodians thereof.

THE FIRST ATHAAN IN MASJIDUL HARAAM

Thereafter Sayyiduna Bilaal called out the Athaan from the roof of the Ka'bah. This was the first Athaan to be called out from the Masjidul Haraam. The Quraish watched this scene from the nearby mountains while others who were unable to bear the taste of defeat just went into hiding.

While Sayyiduna Bilaal (رضي الله تعالى عنه) was calling out the Athaan a few youth began imitating him mockingly. One voice however echoed well above the rest on account of its pleasantness. Nabee (ﷺ) sent for them and asked whose voice was the loudest. The youth pointed out to a young boy of sixteen years among them, whose name was Abu Mahzoorah. He thought

that he was going to be killed for this mockery. Nabee (ﷺ) asked him to repeat the Athaan, which he did with a hate filled heart. Thereafter Nabee (ﷺ) gave him a gift of some coins and passed his Noble hands over his head, forehead, chest and belly. Abu Mahzoorah says, "Until that point I never hated anyone more than Rasulullah (ﷺ), but no sooner had Nabee (ﷺ) passed his hand over me, that hate was changed into intense love that filled my heart." He requested Nabee (ﷺ) to appoint him the Muezzin of Makkah which was granted to him. He held this honourable post for the next fifty nine years until his death.

ABU SUFYAAN (رضي الله تعالى عنه)

Until the conquest of Makkah, Abu Sufyaan had not accepted Islam. He was actively opposed to the Muslims, and even led major attacks against them. On the eve of the Conquest, when the huge Muslim army was encamped on the outskirts of Makkah, he went to investigate as to what was going on. It being very dark, he went for a closer look when he was accosted by one of the Muslims, who immediately took him to Rasulullah (ﷺ). He was overcome by fear and terror as he sat before Rasulullah (ﷺ) and in his mind recollected all the tortures and difficulties he had perpetrated against the Muslims. To his utter astonishment, Rasulullah (ﷺ) hardly mentioned any of these things, but rather forgave him. This was even before the conquest of Makkah.

Through this humane action of Rasulullah's (ﷺ), Abu Sufyaan realised that Islam was a True religion, which taught only that which is good and thus embraced Islam.

On the day Makkah was conquered, one unbeliever came in the presence of Rasulullah (ﷺ) trembling and shivering out of fear. On seeing him in this pathetic condition, Our Beloved Na-

bee (ﷺ) pacified him in the following words: 'Do not fear, pull yourself together, I am no King, I am merely the son of a simple woman'.

Abu Quhafa, the father of Sayyiduna Abu Bakr (رضي الله تعالى عنه) also accepted Islam on this occasion.

Sayyiduna Mu'awiyah ibn Abi Sufyaan (رضي الله تعالى عنه), the brother in law of Nabee (ﷺ) had secretly accepted Islam earlier, and on this occasion made it publicly known to the people.

Our Beloved Nabee (ﷺ) remained in Makkah for fifteen days after Conquest of Makkah. Seeing this, the Ansaar of Madinah became uneasy for they felt that he might now decide to remain in Makkah, his original home, forever. When Rasulullah (ﷺ) learnt about their fears, he addressed them thus: 'Never will I ever leave you. Now my life, and death is with you'. Saying this he appointed Ataab ibn Usaid the Ameer of Makkah and departed for Madinah.

QUESTIONS

1) How did Nabee (ﷺ) treat those who had humiliated him for so many years?
2) How did he pacify those who feared him?
3) Who called out the first Athaan in Masjidul Haraam and who was Makkah's first muezzin?
4) Why were the Madinites panicking and what did Nabee (ﷺ) say to them?
5) How is Mu'awiya (رضي الله تعالى عنه) the brother-in-law of Nabee (ﷺ)?

LESSON SIXTY NINE
BATTLE OF HUNAIN

After the Conquest of Makkah, most of the Arabs embraced Islam, for the Truth of the message of this beautiful religion had fully dawned upon them. Besides them, there were those who were convinced about the Truth of Islam well before the conquest of Makkah, but restrained themselves from accepting Islam, out of fear for the Quraish. Now that fear was removed by the Conquest of Makkah and this group also embraced Islam. The enemies that remained now were utterly demoralised and miserable with no will to take any action against the Muslims who were growing in number daily. There were however two tribes whose pride not only prevented them from embracing Islam but also spurned them on to prepare for an attack on Madinah out of fear that sooner or later Islam would spread to them. These were the tribes of Hawazin and Thaqeef. When Rasulullah (ﷺ) learnt about their intentions, he prepared a huge army of twelve thousand men, which included ten thousand Muhajireen and Ansaar of Madinah while the remaining two thousand were those Muslims who had entered Islam after the conquest of Makkah. This army of the Muslims, the largest ever, left Madinah on the 6th Shawwal. The enemy forces that were expecting them had already taken up positions in the mountains, unknown to the Muslims. As the Muslims approached the mountains of Hunain, the Kuffaar forces attacked them, taking them by total surprise. In fact, the front ranks of the army were thrown into total disarray, resulting in subsequent confusion and chaos throughout the entire army.

Although the outward cause of this early setback can be attributed to the fact that the Muslims were unaware and taken

by surprise, yet this is not the actual reason. Allah Ta'ala made mention of the reason of this setback in the Noble Qur'aan, which in fact was a folly on the part of the Muslims: i.e. the Muslims were totally confident of victory due to the fact that they had such a huge and well-equipped army. Certain senior ranking Sahabah uttered words such as: *'We can never be overpowered today'*. Allah the All-Independent wanted to teach that Victory and Defeat does not depend on material strength, or numerical superiority, but rather it is dependant on the Will of Allah. In Badr, the Muslims were ill-equipped as well as small in number, but were victorious through the Will of Allah, whereas in Hunain in spite of greater numbers as well as greater resources, they suffered a setback.

The Muslims therefore began losing ground and showing signs of retreat. Our Beloved Nabee (ﷺ) who was seated on his white mule, Daldal, ordered Sayyiduna Abbass (رضي الله تعالى عنه) to shout words of encouragement on his behalf. The retreating Muslim army on hearing the shouts of Sayyiduna Abbass (رضي الله تعالى عنه) at once began showing signs of resistance, and in due course became firm footed.

As the battle raged on, our Beloved Nabee (ﷺ) took a handful of sand and flung it in the direction of the Kuffaar army, and by the Command of Allah, the sand grains entered the eyes of each and every Kaafir that was present on the battlefield. This resulted in panic and confusion. The Kuffaar began fleeing in all directions leaving their possessions, women, and children behind. The Sahabah were about to attack the women and children when Rasulullah (ﷺ) prevented them from doing so.

QUESTIONS

1) Why were the tribes of Thaqeef and Hawazin planning an attack on the Muslims?
2) Describe the position of Islam after the conquest of Makkah.
3) Give the reason for the outward defeat of the Muslims as well as the actual reason?
4) What strategy did Nabee (ﷺ) use to regroup the dispersed army?
5) What miracle was seen on this occasion and what was the outcome of the battle?

LESSON SEVENTY
BATTLE OF TAA'IF

After the Battle of Hunain, Rasulullah (ﷺ) issued orders that the Muslim army was to march to Taa'if, which was the stronghold of the Hawazin and Thaqeef tribes. After fleeing from the defeat at Hunain the leader of the Thaqeef tribe had secured himself and his army in a fort with ample provisions. The Muslim army surrounded them for eighteen days, during which fierce battles were fought, with the Muslims using a catapult against them while their soldiers rained down arrows and hot steel rods in return from the top of the fort. There seemed to be no progress on either side. During this period, however a group of people from the tribe of Hawazin approached Rasulullah (ﷺ) and pleaded with him to release all those men who had been taken captive during the Battle of Hunain. Our Beloved Nabee (ﷺ) agreed, and set all those men free. Thereafter Nabee (ﷺ) consulted with his companions as to what plan of action be pursued in the face of the stalemate. It was decided that the siege be called of. Before Nabee (ﷺ) departed for Madinah he made a Dua, "O Allah guide the people of Taa'if and send them to us". Not long after his return to Madinah, the inmates of the fort emerged and embraced Islam while a group of them accompanied by their leader presented themselves before Rasulullah (ﷺ) and embraced Islam at his hands.

After the battle of Taa'if Nabee (ﷺ) proceeded to Ja'rana where he distributed the spoils of war captured at Hunain. Before departing for Madinah he donned the Ihram and proceeded for Umrah on the 8 Zul Qa'dah. After completing the Umrah he arrived in Madinah on the 27 Zul Qa'dah. During his Umrah he stood at the door of the Ka'bah and

announced the prohibition of Mut'ah (temporary marriage, a practice that was followed since earlier days). He repeated this same announcement a year later during the Tabuk Expedition.

In this year Maria Qibtia , the slave presented to Nabee (ﷺ) by the Egyptian ruler, gave birth to a son Sayyiduna Ibraheem (رضي الله تعالى عنه).

A group of fifteen Muslims were sent towards Zaat Ittila in the vicinity of Shaam with the purpose of Da'wah. This entire group with the exception of one person was killed by the people there.

QUESTIONS

1) Why did the Muslim army march on to Taa'if immediately after the battle of Hunain?
2) Describe the siege at the fort.
3) What Dua did Nabee (ﷺ) make before departing for Makkah and what important lesson can be drawn from this action of his?
4) What was the outcome of the Dua?

LESSON SEVENTY ONE

NINTH YEAR HIJRI

THE EXPEDITION OF TABUK

In the month of Rajab, Our Beloved Nabee (ﷺ) received news that the Romans (Christians) who had suffered a crushing defeat at Mutah had reorganised themselves and were planning to attack the Muslims. The Christians of Arabia had informed the Emperor Hiraqal that 'Muhammad has passed away, and people were dying of starvation. This would be a good opportunity to attack the Muslims'. Hiraqal issued orders that an army of forty thousand men be prepared. Our Beloved Nabee (ﷺ) responded by ordering the Sahabah to prepare for yet another battle that was to take place at Tabuk, which is about seven hundred kilometres from Madinah, as it was there that the Roman army was said to have encamped. The Noble Sahabah, at this point in time, were undergoing untold hardship and suffering, as a result of the prevailing drought. Added to that, was the call made to prepare for a battle, which was to be fought at such a long distance in the severe heat. In the face of all these difficulties and many more, the loyal and selfless Sahabah immediately heeded the call made by Rasulullah (ﷺ). A campaign was launched to collect supplies and equipment for the huge army. It was on this occasion that Sayyiduna Abu Bakr (Radhiallahu Anhu) donated his entire belongings to the Muslim army, while Sayyiduna Uthmaan (رضي الله تعالى عنه) contributed more than nine hundred camels and horses amongst other things. In the month of Rajab on a Thursday Our Beloved Nabee (ﷺ) set out with an army of thirty thousand men in the direction of Tabuk.

During the course of the journey, Rasulullah's (ﷺ) camel went missing. Allah informed him through Wahi that it had got its reins stuck in a tree at a particular spot. A search party

was sent out in that direction and they soon found the camel in that very spot.

After a long and tiring journey, the Muslim army finally reached Tabuk where they found that there was no trace of the Roman army. They received news that the leader of the Romans, Hiraqal had left for Hims.

Rasulullah (ﷺ) remained in Tabuk for about twenty days and finally left for Madinah, reaching there in Ramadhaan .Though no confrontation took place on this occasion, this long and arduous journey was not without benefit. A number of tribes from the nearby vicinities presented themselves before Nabee (ﷺ) and entered into an agreement to pay Jizya. Further the prompt response of the Muslim army and their enthusiasm for the cause of Islam struck awe and fear into the hearts of the Romans who decided not to turn up and also to avoid confrontation in the future. This was the last expedition in which Our Beloved Nabee (ﷺ) participated personally.

QUESTIONS

1) Why were the Romans planning an onslaught upon the Muslims?
2) How did Nabee (ﷺ) respond to this threat?
3) What hardship were the Sahabah experiencing at this time?
4) How did they respond to the call made by Nabee (ﷺ)?
5) Why did no confrontation take place?
6) What were the benefits of this expedition?

LESSON SEVENTY TWO
MASJID UD DHIRAAR

The Munafiqeen who had embraced Islam outwardly were an ever-present threat to the security of Islam and the Muslims, for the very object of their outward conversion, was motivated. They neither had the interests of Islam at heart, nor were they any asset to the Muslims. In fact, they served greatly to undermine Islam by conniving with the Quraish of Makkah and other sworn enemies of the Muslims. Being afforded the opportunity to be among the Muslims on account of their outward Islam they were the enemy from within. They had especially built a centre wherefrom they directed all their subversive operations.

Before Rasulullah (ﷺ) departed for Tabuk, they requested him to perform Salaah in their "Masjid", thereby hoping to gain credibility for it and further to entice unsuspecting Muslim into their trap. Our Beloved Nabee (ﷺ) who was engrossed in preparations for the long journey to Tabuk told them that he would fulfil their wish on his return. However on his return from Tabuk, Allah informed him about their evil intentions and he therefore ordered a few Sahabah to destroy and burn this centre of the Munafiqeen, which in fact was not a Masjid, but merely a base from which the Munafiqeen had decided to conspire and operate against the Muslims.

QUESTIONS

1) Why were the Munafiqeen an ever present threat to the cause of Islam?
2) What was their reason for building a "Masjid"?
3) How did they aim to gain credibility for their "Masjid"?
4) What was the outcome of their evil plan?

LESSON SEVENTY THREE
MASS CONVERSIONS AND DEPUTATIONS

After the conquest of Makkah, people began embracing Islam openly and in large numbers, with the result that the message of the Qur'aanul Kareem reached far and wide. The Qur'aan had such an effect on the hearts of the people that they travelled long distances to present themselves before Rasulullah (ﷺ), in order to hear about Islam directly from him, and thereafter to be blessed with the jewel of Imaan at his noble hands. In this regard, many deputations, large and small, some consisting of up to seventy or more persons came to Madinah with the sole object of embracing Islam and laying their lives down for the cause of Islam.

Deputation of Thaqeef

Came from Taa'if soon after the Muslims returned from the Expedition of Taa'if.

Deputation of Fazarah

First embraced Islam and thereafter presented themselves in Madinah before Rasulullah (ﷺ).

Deputation of Bani Tameem

Held discussions with Rasulullah (ﷺ) at Madinah after which the entire group embraced Islam.

Deputation of Sa'd bin Bakr

The leader of this tribe was Sayyiduna Dhammad ibn Tha'laba who held lengthy discussions with Rasulullah (ﷺ) and questioned him extensively about the various facets of Islam, after which the entire group embraced Islam and returned to their hometown where they propagated Islam to their tribe until each and every one of them embraced Islam.

Deputation of Kindah

They merely heard the opening verses of Surah Saaffaat being recited, and that was enough to spark off the love of Islam in their hearts.

Deputation of Bani Abdul Qais

A group of Christians who embraced Islam at the noble hands of Our Beloved Nabee (ﷺ) and thereafter stayed on and educated themselves on matters pertaining to Islam.

Deputation of Bani Hanifa

This group embraced Islam at the noble hands of Rasulullah (ﷺ) and a well-known person in this particular group was Musailamah, who later became known as Musailamah Kazzaab (Liar), because he laid claim to prophet hood.

Important

Although Musailamah laid claim to prophet hood, it is significant to note that he never once rejected the True Prophet hood of Rasulullah (ﷺ) and he neither offered a new Shariah. He even ordered his own Muezzin to include the words, "I bear witness that Muhammad is the Messenger of Allah." into his Azaan.

Nowhere is it to be found that he rejected Qur'aan or the Sunnah, but because the Qur'aan, Hadeeth and general consensus of the Ummah totally and absolutely prohibit without any reservation, for anyone to claim prophet hood after the Final Prophet hood of Rasulullah (ﷺ), we therefore find that the illustrious body of the learned Sahabah condemned Musailamah as a Kaafir. He neither proclaimed a new Shariah, nor did he claim to receive Wahi, but he merely claimed to be a prophet on account of whom he was labelled a Kazzaab, declared a Kafir by none other than the erudite body of the Sahabah who even went to the extent of waging Jihad against him and his followers.

It can safely be concluded from this, that even in our present times should any person be so wretched enough to claim prophet hood after the Final prophet hood of Our Beloved Nabee (ﷺ) then he becomes a Kaafir and deserves to be eliminated in the same way as Musailamah the Liar and his followers.

Deputation of Bani Qahtaan

This group came to Madinah under the leadership of Zaid al Khail and embraced Islam at the hands of Rasulullah (ﷺ).

Deputation of Bani Haarith

Sayyiduna Khalid ibnul Waleed was sent to make Da'wah amongst these Christians who lived in Najraan. They decided to come to Madinah and he accompanied them where they embraced Islam.

In this way numerous groups came to Madinah and embraced Islam at the noble hands of Rasulullah (ﷺ) after which they returned to their people and conducted Tableegh amongst them such as the tribes of Bani Azd, Bani Asad, Muharib, Hamdaan, Ghassaan, etc. Apart from this, the various chiefs of Himyar who were regarded as kings of their people sent their envoys to Rasulullah (ﷺ) to inform him that they and their tribes had embraced Islam. By the tenth year Hijri such, a large group of people had embraced Islam that when Our Beloved Nabee (ﷺ) proceeded for Hajj, he was accompanied by more than a hundred thousand Sahabah. The number of those who did not perform Hajj was also significantly large.

QUESTIONS

1) Describe the spread of Islam by the 9th year Hijri and what contributed to it.
2) How would you respond to the allegation "Islam was spread by the sword" in the light of these deputations?
3) Why did the Sahabah wage war against Musailamah and declare him a Kaafir?

LESSON SEVENTY FOUR
TENTH YEAR HIJRI
HAJJATUL ISLAM – THE FAREWELL HAJ

The Deen of Islam was now fully established and people were literally entering it in large groups. Hajj was declared Fardh in the ninth year of Hijrah and Nabee (ﷺ) appointed Sayyiduna Abu Bakr as Ameerul hajj to lead the people through the various rituals of Hajj. Now in the tenth year of Hijrah Our Beloved Nabee (ﷺ) personally set out on this blessed journey so that the believers could witness first hand as to how this great ibadah is carried out.

On the 25th Zul Qa'dah 10th year Hijri, Our Beloved Nabee (ﷺ) set out for Makkah with a massive group of Sahabah with the intention of performing Hajj. The numbers of Sahabah on this occasion were approximately one hundred and twenty four thousand. Nine of his noble wives as well as Sayyidah Faatimah (رضي الله عنها) also accompanied him. They donned the Ihraam at Zul Hulaifah, which is approximately ten kilometres from Madinah Munawwarah.

SERMON AT ARAFAAT

On the 9th Zul Hijjah, Our Beloved Nabee (ﷺ) delivered a dynamic and eloquent sermon on the vast plains of Arafaat. Some of the advices and injunctions contained in this historic sermon are given below:

'O people take heed to my words, so that I may deliver to you the necessary injunctions, for I know not whether we shall meet next year or not'.

'The lives, property and honour of the Muslims are forbidden upon you just as this day, (Arafaat) this month (Zul Hijjah), and this city (Makkah) is forbidden (sacred) upon you.

Therefore whosoever has any trust upon him should return it to its rightful owner'.

'O people! Fear Allah in the matter relating to women. You have taken responsibility of them in Allah's name, and they have become permissible for you through His Word. Your women have certain rights over you just as you have certain rights over them'.

'O people! All Muslims are brothers and the wealth of your brother is forbidden upon you, except with his consent'.

'You are to meet your Rabb soon where you shall be questioned about your deeds. Beware! Do not become renegade after my death, for this will result in you striking off one another's necks. I am leaving behind the Book of Allah which if you hold fast unto, you will never go astray'.'O people! All customs associated with (the days of) ignorance are beneath my feet'

'O people you are the creation of one Sustainer and the progeny of one father. You are the children of Aadam (عليه السلام) and Aadam (عليه السلام) was created from sand. The most honourable amongst you is he who fears Allah most. The Arabs are not superior to the non-Arabs, except if it is in terms of piety'.

'O people! There is no other Prophet after me and there is no Ummah after you. Beware! Worship only Your Rabb. Perform your five Salaah, fast one month (Ramadhaan) in the year, pay the Zakaah of your wealth open heartedly and perform Hajj of the house of your Rabb'

'Remember I have conveyed my message unto you. O Allah! Bear witness that I have conveyed my message. Those who are present should convey it to those who are absent'.

Our Beloved Nabee (ﷺ) completed the remaining rituals of Hajj over the next few days and left for Madinah arriving there at the end of Zul Hijjah .

This was the only Hajj Our Beloved Nabee (ﷺ) performed after receiving prophet hood, and was also his final Hajj. He had performed Hajj on other occasions as well prior to prophet hood.

QUESTIONS

1) Why did Nabee (ﷺ) proceed for Hajj in this year. Give two reasons.
2) How many people accompanied him?
3) What advices did he tender regarding:
   a) Rights of fellow Muslims
   b) Rights of women
   c) Equality of human beings
   d) Fulfilment of obligations.

LESSON SEVENTY FIVE
ELEVENTH YEAR HIJRI
EXPEDITION OF SAYYIDUNA USAMA BIN ZAID (رضی اللہ تعالیٰ عنہ)

On the 26 Safar, 11 Hijri, Our Beloved Nabee (ﷺ) prepared an army, which was to advance against the Romans to Ubnaa which is in the area where the battle of Mutah took place. Although senior Sahabah such as Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Abu Ubaidah ibnul Jarrah (رضی اللہ تعالیٰ عنہم) were participating, yet Rasulullah (ﷺ) appointed a very young Sahabi, Sayyiduna Usama bin Zaid as the commander of this army. This was the last army, which Our Beloved Nabee (ﷺ) prepared personally, for even before this army could depart he was struck with a severe fever that eventually led to his demise.

His Last Illness

On the night of Thursday, the 28 Safar Our Beloved Nabee (ﷺ) visited the graveyard of Madinah, Jannatul Baqee, where he made Dua for the deceased in the following words: 'O people of the grave, May you be blessed with your stay in the grave, for the storms of darkness have pervaded the world'.

On returning home, he developed a severe headache accompanied by a fever. This fever lasted for thirteen days until he finally passed away. In the initial stages of his illness he continued visiting his wives on their appointed days, but when his condition became very critical, he began staying at the house of Sayyidah Ayesha (رضی اللہ تعالیٰ عنہا) only, as his other wives also realised the difficulty he was undergoing and they requested him to remain at Sayyidah Ayesha's (رضی اللہ تعالیٰ عنہا) residence.

IMAAMAH OF SAYYIDUNA ABU BAKR (رضي الله تعالى عنه)

Owing to his deteriorating condition, Our Beloved Nabee (ﷺ) was unable to even perform Salaah in the Masjid. He therefore instructed Sayyiduna Abu Bakr (رضي الله تعالى عنه) to lead the Salaah in his absence. Sayyiduna Abu Bakr (رضي الله تعالى عنه) led seventeen Salaah on the Musallah of Rasulullah (ﷺ) came across a group of Sahabah sitting in the Masjid, weeping bitterly. On enquiry, they learnt that these Sahabah were crying because they were longing for their noble Master and Beloved Nabee (ﷺ).

This matter was immediately reported to Our Beloved Nabee (ﷺ) who at once proceeded to the Masjid supporting himself on the shoulders of Sayyiduna Ali and Sayyiduna Fadhl (رضي الله تعالى عنه). Sayyiduna Abbas led the way and when they reached the Masjid, Our Beloved Nabee (ﷺ) seated himself on the first step of the pulpit. He then addressed the Sahabah in a very feeble voice thus, 'O people, it has reached me that you are fearing the death of your Nabee (ﷺ). What! Has any Nabee ever lived forever, before me (that you expect me to live forever)? Yes! I am to meet my Creator soon and thereafter you too will meet up with me. Yes, we will meet at Haudhul Kauthar. Whoever desires to drink of this pond on the Day of Qiyamah should abstain from indulging in futile matters. I advise you to treat the Muhajireen with kindness and live with them in unity. When people obey Allah then their rulers will be just to them, and if they are disobedient to Him then their rulers will be cruel and unjust to them'.

This was the last sermon Our Beloved Nabee (ﷺ) delivered to his noble Companions. Thereafter Rasulullah (ﷺ) entered his room and emerged again three or five days prior

to his death. At that time, Sayyiduna Abu Bakr (رضي الله تعالى عنه) had been leading the Salaah, and on sensing the noble presence of Rasulullah (ﷺ), decided to leave his place in order to make it possible for him to lead the Salaah. Rasulullah (ﷺ) prevented him from doing so by a gesture of his hand and thereafter sat down next to him. After completion of the Salaah he addressed the Sahabah in the following words: 'Abu Bakr is my closest supporter, and had I chosen anyone as a Khaleel (very close friend) besides Allah, it would most surely be Abu Bakr. As one can only make Allah his Khaleel, I therefore regard Abu Bakr as my brother'.

He then issued an order: 'All those people whose doors open towards the Masjid should seal them up except Abu Bakr. The learned Scholars and Muhadditheen unanimously agree that this is one of the many signs indicating that Sayyiduna Abu Bakr (رضي الله تعالى عنه) is the rightful Khalifah after Our Beloved Nabee (ﷺ). Then on Monday the 12th Rabi-ul-Awwal while Sayyiduna Abu Bakr (رضي الله تعالى عنه) was leading the Fajr Salaah, Our Beloved Nabee (ﷺ) lifted the curtain and smiled as he watched the Noble companions engaged in Salaah. Sayyiduna Abu Bakr once again on realizing the presence of Our Beloved Nabee (ﷺ) was about to leave his place, but was prevented by Our Beloved Nabee (ﷺ) by a gesture. The Noble companions too, had sensed the attention they were receiving from Rasulullah (ﷺ) and were so overjoyed that chaos almost prevailed.

Rasulullah (ﷺ) thereafter dropped the curtain. On that very day, 12th Rabi' ul Awwal 10 A. H. after the Zuhr Salaah, he breathed his last and was united with his Beloved Creator.



QUESTIONS

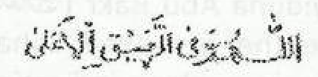
1) Towards which area did Nabee (ﷺ) dispatch the last army?
2) What was so remarkable about the leadership of this army?
3) How did his illness commence?
4) Which of Nabee's (ﷺ) words highlight Sayyiduna Abu Bakr's (رضی اللہ تعالیٰ عنہ) virtue?
5) Which words and events indicate his appointment to the Khilafah?

LESSON SEVENTY SIX
HIS LAST WORDS

Sayyidah Ayesha (رضی اللہ تعالیٰ عنھا) relates that when Our Beloved Nabee (ﷺ) was in his last illness, he once removed the sheet from his head and said : 'May the curse of Allah be on the Jews and Christians for they, have made the graves of their prophets places of prostration' i.e. they have made Sajdah to the graves of their prophets.

The object and wisdom behind these words was that the Muslims should abstain from indulging in a similar act after his death. Alas! How unfortunate indeed it is to see that in spite of such a stern warning from the Great Master himself, so called Muslims of today, blatantly ignore his last plea, and go on worshipping graves of saints. In another Hadeeth, it is reported that Rasulullah (ﷺ) was uttering the words: 'Salaah', 'Salaah' when he was in the last stages of his life.

Sayyidah Ayesha (رضی اللہ تعالیٰ عنھا) relates that during his last moments Our Beloved Nabee (ﷺ) was resting his head on her bosom when a person entered with a Miswaak (tooth stick) in his hands. Nabee (ﷺ) looked desirously at it, and it was given to him. He used it to rub his teeth. Thereafter she felt his head heavy upon her bosom and when she looked at his face, his gaze was fixed upwards towards the Heavens as he said:



O Allah, I desire to be in the company of Rafeequl A'ala (Exalted companion).

and so he passed away. She said to him, "You were given the choice, and you Chose Him who sent you with the Truth." She then laid his head on a pillow.

No sooner, had the shocking news of the demise of Rasulullah (ﷺ) spread through the streets and gulleys of Madinah, his Beloved companions were devastated and stunned beyond words. Eminent Sahabah like Sayyiduna Umar (رضی اللہ تعالی عنہ) were so stunned that he actually denied that Rasulullah (ﷺ) had passed away, while Sayyiduna Uthmaan (رضی اللہ تعالی عنہ) was unable to speak at all, out of shock.

May the Eternal Blessings of Allah be upon Sayyiduna Abu Bakr (رضی اللہ تعالی عنہ) the closest friend of Rasulullah (ﷺ), who on hearing the sad news composed himself and addressed the people thus : 'Whoever worshipped Muhammad (ﷺ) should know that Muhammad (ﷺ) has passed away and whosoever worships Allah should know that Allah is Hayy (Alive), Qayyum (Everlasting) and He is Alive today as well'.

These few words had such an effect upon the noble companions that they at once accepted the bitter reality, which had confronted them, and thus composed themselves. May the Choicest blessings of Allah be upon Sayyiduna Abu Bakr (رضی اللہ تعالی عنہ) who in spite of being saddened the most, pacified and comforted the Ummah at a time when its followers found themselves suddenly orphaned and leaderless. This was the result of the Special Mercy and Assistance showered upon Sayyiduna Abu Bakr (رضی اللہ تعالی عنہ), that he alone was able to console the bereaved Sahabah at this critical juncture. This again is a clear indication that it was only Sayyiduna Abu Bakr (رضی اللہ تعالی عنہ), who was best suited for the post of Khalifah after the demise of Rasulullah (ﷺ).

The most important issue now was to appoint the new Khalifah, whose task it would be to take charge of all matters pertaining to the Islamic Empire. This issue was so crucial that even the burial Of Our Beloved Nabee (ﷺ) was delayed from the Monday, he passed away, until Wednesday evening. After this matter was attended to and the rightful Khalifah, Sayyiduna Abu Bakr (رضی اللہ تعالی عنہ) was appointed, then only was Rasulullah (ﷺ) buried. Sayyiduna Abbas (رضی اللہ تعالی عنہ) and Sayyiduna Ali (رضی اللہ تعالی عنہ) and other members of the household performed the Ghusl. Sayyiduna Abu Talha (Radhiallahu Anhu) dug the grave in the room of Sayyidah Ayesha (رضی اللہ تعالی عنہا) wherein Our Beloved Nabee (ﷺ) spent his last days and consequently passed away. The reason being that every Nabee is to be buried exactly where he has passed away. Thereafter people came in groups and performed Salaah over him. There was no Imaam who led the Janazah Salaah on account of his unique and lofty position. The Noble body of Rasulullah (ﷺ) was lowered into the grave by Sayyiduna Abbas (رضی اللہ تعالی عنہ) and Sayyiduna Ali (رضی اللہ تعالی عنہ). After the grave was covered with sand, it was raised to the height of one hand span from the ground.

Sayyiduna Anas (رضی اللہ تعالی عنہ) says, "the day when Rasulullah (ﷺ) entered Madinah, every particle of Madinah became illuminated and the day he passed away there was darkness everywhere. We had barely covered his noble grave with sand when we already felt a difference (his absence) in our hearts."

QUESTIONS

1) What message was Nabee (ﷺ) giving the Ummah in his last words:

a) Regarding the Jews and Christians

b) Salaah

2) Describe the last Sunnah he enacted.

3) What do you understand by the last words uttered by him

4) Give a brief account of the reaction of the Noble Sahabah upon his death.

5) How did Sayyiduna Abu Bakr (رضي الله عنه) calm the bereaved Ummah on this occasion?

LESSON SEVENTY SEVEN
HIS NOBLE FEATURES, CHARACTER AND QUALITIES

From among the descriptions given about his noble features by his companions, Our Beloved Nabee (ﷺ)was of medium height, with broad shoulders and chest, and a beautiful wheatish, luminous complexion (indicating fairness). He had a wide forehead, a perfectly shaped nose and cheeks that were smooth and full of flesh. His eyebrows never met in the middle and between them was a vein that showed sometimes. He had a moderately shaped mouth, (not small or wide) with thin bright teeth, and a slight spacing between the front teeth. His hair was dense, slightly wavy , and he had very few white hairs on his head or beard. His eyes were extremely black with long eyelashes. The joints of his bones were strong and large. He had a thin neck that that was clear and shining like silver. He had a thin line of hair running down from his chest to his navel. The palms of his hand were wide and fully fleshed as were the soles of his feet, but a bit deep.

When he walked, he lifted his feet with vigour, but placed them gently on the ground slightly leaning his body forward as though he was descending towards a lower level. His walk was quick paced with his gaze always lowered, taking medium to large steps.

Whoever beheld Our Beloved Nabee (ﷺ) said, "I have never seen anyone (in beauty) like him before or after."

Our Beloved Nabee (ﷺ) was very brave, courageous, and generous. Whenever he was asked for anything he never refused, and gave it immediately. His tolerance and wisdom

can never be fully described, but can be gauged from the occasion when his companions once requested him to invoke curses upon a certain Kuffaar tribe, he replied, 'I have been sent as a mercy unto the world, not as a punishment'. When the Kuffaar attacked him at Uhud, causing him to lose one tooth he began beseeching Allah for their forgiveness.

His modesty was such that his gaze never rested upon anybody's face. He never took revenge in matters pertaining to his personal self and neither expressed anger at those who harmed him. Yes, when the limits of Islam were transgressed, he expressed such anger and indignation that no one was able to withstand it. When given a choice between two matters he always chose the easier of the two, so that his Ummah may not be subjected to difficulty later on. He never found fault with any food, if he liked it, he ate it, and if he disliked it, he left it. He never reclined while eating and never ate at a table (He always ate sitting on the floor). He ate cucumbers and sweet melons with dates and he had a natural liking for honey and sweet dishes.

Sayyiduna Abu Hurairah (رضي الله تعالى عنه) says 'Rasulullah (ﷺ) passed away in this condition that never did he or his household ever eat a full stomach of barley bread'. The fire was never lit in his house for up to two months or more, during which time he and his household ate only dates upon which they drank water. He mended his own shoes, patched his own clothes, and helped his wives with the household chores. He always accepted invitations irrespective of whether they were from the rich or the poor. He never looked down upon the poor, and was never awed by the wealthy. He never hesitated in seating anybody behind him upon the same camel or animal upon which he was mounted. His clothes were made of coarse cloth and he preferred white clothing. He remembered Allah abundantly

and abstained from futile and nonsensical talk. His Salaah was usually lengthy while his sermons were brief.

He was always in the company of the poor and destitute. He had a marvellous sense of humour and occasionally enjoyed a joke, but never beyond the bounds of the Shari'ah. Sayyiduna Anas (رضي الله تعالى عنه) relates that, ' I never smelt a fragrance sweeter than that which emanated from the body of Rasulullah (ﷺ)'.

QUESTIONS

1) Give a brief description of the following blessed features of Nabee (ﷺ).

   a) Face

   b) Hair

   c) Body

2) Describe his walking.

3) Give a brief description of his

   a) tolerance

   b) Generosity

   c) Domestic life.

LESSON SEVENTY EIGHT
MIRACLES (MUJIZAAT)
Definition of Miracles

A Mujizah is a miraculous demonstration by the Ambiyaa (عليهم السلام). Such supernatural and unusual feats are performed by the Ambiyaa (عليهم السلام) only by the Will and permission of Allah, in order to establish their authenticity. They did not perform these miracles of their own free will. Laws of the Shariah (Masa'il) cannot be based upon Miracles because they are supernatural and extraordinary in nature.

Miracles

Although it is difficult to determine the exact number of miracles given to Our Beloved Nabee (ﷺ), yet it would not be wrong to say that the miracles given to him are not only superior, but also greater in number than those given to any of the previous Ambiyaa (رضي الله تعالى عنه). In fact, historians have put the number of Rasulullah's (رضي الله تعالى عنه) miracles well above ten thousand. Further, the miracles of the previous Ambiyaa were only limited to their lives, while the Qur'aanul Kareem, which is the greatest miracle of Rasulullah (ﷺ), still exists with the Ummah up to this day, well after the demise of Our Beloved Nabee (ﷺ). It will also be noted that the various miracles performed by Rasulullah (ﷺ) were related to the various aspects of the universe, e.g. the moon, space, sand, water etc. A few examples of his miracles are given below.

Miracle pertaining to long distance

Sayyiduna Anis (رضي الله تعالى عنه) says that during the battle of Mutah,

Rasulullah (ﷺ) was miraculously shown the martyrdom of his companions while he himself was in Madinah. As the battle raged on in Mutah, he was in Madinah saying, 'Zaid has been martyred now and the flag has been taken by Ja'far ... he too has been martyred now and Ibn Rawahah has taken the flag... he too has been martyred. 'All the while he was saying this, tears rolled down his cheeks. He then said, 'The sword of Allah (Sayyiduna Khalid bin Waleed) has now taken the flag...

Miracle pertaining to the Mala'ikah

It is a well-known fact that Allah Ta'ala granted assistance to the army of Rasulullah (Sallallahu alayhi Wasallam) by sending down angels in a number of battles.

Miracle pertaining to water

On the occasion of Hudaybiah, the Muslim army suffered a shortage of water. Rasulullah (ﷺWasallam) requested all the Sahabah to collect whatever little water had remained with them in a container. He then placed his hand in that water and told the Sahabah to take as much as they needed. It was seen that water gushed forth from the fingers of Rasulullah (ﷺ), and the entire army was able to use the water without fear of shortage.

Miracle pertaining to the air

Allah Ta'ala granted victory to the army of Rasulullah (ﷺ) during the battle of Ahzaab, by sending down such a strong wind upon the Kuffaar armies that were encamped across the Trench, which caused their tents to be blown away, their pots to be turned over, and their cattle to die. The chaos and confusion forced the Kuffaar armies to flee.

Miracle pertaining to the clouds

Once during a severe drought, a villager interrupted

Rasulullah (ﷺ) during the Jumu'ah Khutbah complaining about the shortage of rain. Rasulullah (ﷺ) lifted his hands to make Dua. No sooner did he lower his hands after the Dua, Allah Ta'ala sent down a heavy rain upon Madinah, which ended the drought. In fact, it rained continuously till the next Friday when again the same villager interrupted Rasulullah (ﷺ) and complained about the excessive rain. Our Beloved Nabee (ﷺ) indicated with his finger towards the clouds and said, 'O Allah let it rain around us and not upon us.' It immediately stopped raining and the area towards which the noble finger of Our Beloved Nabee (ﷺ) had pointed became totally clear, while the clouds around the city of Madinah remained and it continued raining there.

Miracle pertaining to the trees

Sayyiduna Ali (رضی اللہ تعالیٰ عنہ) relates, 'I once accompanied Rasulullah (ﷺ) on the outskirts of Makkah and as we passed the trees, they greeted him thus, 'Peace be upon you, O Rasulullah (ﷺ)'.

Miracle pertaining to the mountains

Once Sayyiduna Abu Bakr and Sayyiduna Umar (رضی اللہ تعالیٰ عنہ) accompanied Our Beloved Nabee (ﷺ) as he was climbing a mountain, when suddenly the mountain began trembling. Rasulullah (ﷺ) stamped his foot on the mountain and commanded it to stop trembling. The mountain immediately stopped trembling.

Miracle pertaining to the sand

During the battle of Badr Our Beloved Nabee (ﷺ) flung a handful of sand in the direction of the Kuffaar army with the result that the sand grains went into the eyes of every Kaafir present there.

Miracle pertaining to the sun

Once as Our Beloved Nabee (ﷺ) was resting his head on the lap of Sayyiduna Ali (رضی اللہ تعالیٰ عنہ), he started receiving Wahi that lasted quite long, causing Sayyiduna Ali to miss his Asr Salaah as the sun had set. Nabee (ﷺ) lifted his hand and made Dua for the sun to be returned so that Ali (رضی اللہ تعالیٰ عنہ) could perform his Salaah. The sun returned and its rays could be seen shining on the ground and the mountains.

Miracle pertaining to the moon

The Kuffaar requested Rasulullah (ﷺ) to split the moon. He raised his finger and pointed it towards the moon causing it to split into two.

Miracle pertaining to animals

Once a camel which had been ill treated by its master broke loose, and came running to Our Beloved Nabee (ﷺ) and complained about the cruelty of its master.

Miracle pertaining to injury

A companion of Nabee (ﷺ), Abdullah bin Ateek (رضی اللہ تعالیٰ عنہ) returned from a mission to annihilate one of the enemies of Allah. During the cause of this mission he broke his leg which he tied with his turban. Nabee (ﷺ) passed his own Noble hand over the injured leg causing it to be healed immediately.

Miracle pertaining to his saliva

Once when Sayyiduna Ali (رضی اللہ تعالیٰ عنہ) was suffering from an ailment of the eye, Our Beloved Nabee (ﷺ) called him and placed some of his saliva into the eyes of Sayyiduna Ali, resulting in instant cure.
Similarly, when Sayyiduna Abu Bakr (رضی اللہ تعالیٰ عنہ) was stung by a scorpion in the Cave of Thaur, Our Beloved Nabee (ﷺ)

placed some of his saliva on the sting, resulting in instant relief.

Once the Sahabah reported to Rasulullah (ﷺ) that the water of a certain well no longer tasted as it used to i.e. it has developed a salty taste. Our Beloved Nabee (ﷺ) dropped some of his saliva into the well, causing the taste of the water to become sweet.

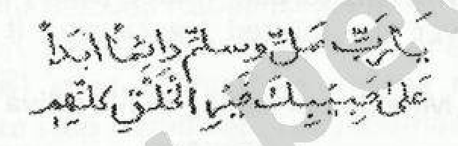
Miracle pertaining to foodstuff

Once Our Beloved Nabee (ﷺ) shared a small bowl of milk with more than seventy of his companions and each one had satisfied himself with that milk.

The above are but just a few examples of the numerous miracles performed by Our Beloved Nabee (ﷺ) and the various books of Ahadeeth contain many more examples.

QUESTIONS

1) Define Mujizah (Miracles)
2) Why does Allah grant miracles to the Ambiyaa (عليهم الصلاة والسلام).
3) Describe the superiority of Nabee's (ﷺ) miracles
4) Mention some of the miracles performed by Our Beloved Nabee (ﷺ).



O Allah! Shower Thy Eternal blessings and Greetings, upon Thy Beloved (Prophet) who is the Best of All creation